

Life and Light For Woman

LET us not forget that in this hour the Church of Jesus Christ has a task all its own. Most of the things we have been doing are but the preparation of our task, which is yet before us—to bring the Church herself to the profound consciousness of her impotence to heal the nation with the virtue that goes out from her, as she stands in the plain with her Master, unless with Him she has continued in the mountain during the night, and entered into the consciousness of His unceasing prayer. Let us not forget the nation's soul.

—Dr. C. S. MacFarland.

**Congregational Woman's Boards
of Missions**
PUBLISHED IN BOSTON

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You helped the **Red Cross** to go "over the top" in its recent drive.

Now will you put the **Woman's Board of Missions** "over the top" in meeting its

WAR EMERGENCY NEED?

*The **Red Cross** has succeeded because the appeal to minister to suffering humanity and to uphold the boys who are offering their lives is irresistible.*

*The **Woman's Board** should be sustained because it carries to multitudes of the world's suffering women and children a similar service of mercy and compassion. More than this, it brings to them a message of hope through the knowledge of the living Christ.*

War increases the cost of the Board's work, even in its remotest fields. **Additional Cost** must be met by **Additional Gifts**.

\$82,000 NEEDED BEFORE OCTOBER 18, 1918.

\$29,000 MORE THAN LAST YEAR.

Will you help to uphold our missionaries in their difficult warfare? All have volunteered for life service. Several of those in Turkey have already made the supreme gift.

*What are **you** doing for the Kingdom of Christ abroad? Are your gifts growing in proportion to present-day claims?*

Are you making investments which will bring returns in terms of life—eternal life? The work of Foreign Missions is such an investment.

*Draw your check **now** and make it payable to the Woman's Board of Missions.*

MISSIONS MUST NOT HALT BECAUSE OF WAR.

Life and Light

Vol. XLVIII.

July-August, 1918

Nos. 7-8

The Wide, White Field of Shansi

By Rev. Watts O. Pye, Fenchow, China

THE field of our American Board work in northwestern China lies in the two oldest provinces, Shansi and Shensi, a region full of historic interest, and the two cities where are located our mission stations Taiku (Ty-goo) and Fenchow (Fun-jo). These cities reach far back into the dim past. Our Mission Compound in Taiku is located in part of the feudal holdings which the famous Chinese Emperor Yao gave to his equally famous successor Shun about 2300 B.C. An uncle of the last king of the Shang dynasty, the feudal prince of what afterward became the county of Taiku, escaped to Korea in 1122 B.C. He was later made a ruler of that country. The first mention of Fenchow as being already an important city, the head of a large district, is in the tax list of the Emperor Yu, 2205-2197 B.C., centuries before the wolf and woodpecker found Romulus and Remus. A portion of the Great Wall of China, built during the third century B.C., runs along the northern section of our field in Shensi. The tomb of the Chinese General Meng-tien, who supervised the building of the Great Wall, is located not far from our mission center in Swei-te-chow.

Shansi contains one of the four sacred places of Buddhism, namely the mountain of Wu-tai-shan, which is especially the seat of Mongolian Lamaism. Fenchow was the home of one of Confucius' disciples, and a Pai-leu, or memorial arch, to his memory still stands across one of the streets of the city. Tai-yuan-fu, the capital of Shansi, was the last city to hold out against the Manchu conquerors in the seventeenth century.

CLIMATIC CONDITIONS

A word regarding the climate may not be out of place here. This varies from that of Southern Ohio or Missouri on the plains about

Fenchow and Taiku to the rigors of Minnesota in the mountains and the Ordos Steppes. There is some snow and a good deal of rain during the months of July and August, when it is stifling hot during the day though cool at once when the sun has bade us a warm good-night and dropped behind the western hills. We must not fail to speak of that glorious sun of Shansi and the blue sky everywhere the same, tender yet brilliant. The sky of Shansi is nearly always full of sunlight. Translucent, golden sunlight pours down day after day. It seems like a solemn anthem, even in the midst of wintry cold; it is like a gracious gift shed by heaven on mankind. The sun is a great companion to us in China, and when five o'clock comes in winter and he begins to disappear, one feels as if a friend had left the room, so chilly and lonely does it suddenly become.

As the altitude is high and the climate dry, it is a most healthful field. When autumn comes, there is a delicious blending of frost and snow. Life then is one continual exhilaration. The floods of light pour tonic into the blood, and the good air braces the nerves until mere movement is joy.

The two provinces are a combination of plain and mountain; the largest of the five plains is that upon which Taiku and Fenchow are located. Several of the mountain ranges are high. Among the most important ranges are those which divide Shensi into two distinct parts, the Wu-tai and Ho-shan in Shansi, and the Yin-shan, the mountains north of Shensi, which lie east and west, and block the course of the Yellow River to the north, causing it to turn southward again. These latter are well wooded. The chief characteristic of the soil is the *loess* formation which covers the plains and foothills and to a considerable extent the mountains. A distinguishing feature between Shansi and Shensi is the fact that, while most of the valleys of the former are dry through the greater part of the year, there is in the latter almost invariably a stream of running water.

Geologically speaking, the country is "new." This section of China has been peculiarly susceptible to earthquakes. One of the orogenic lines passes through these two provinces. Two hundred and forty-five different earthquakes are recorded for Shansi and two hundred and thirteen for Shensi.

MATERIAL RESOURCES

This part of China possesses great mineral wealth. It is one of the richest coal fields in the world. I have myself seen, where the river has cut through the hills, a vein of coal outcropping which I should judge was between twenty and thirty feet thick. The anthracite resources of Shansi are pronounced equal to those of Pennsylvania, while a greater amount of bituminous coal is found in Shansi. In Shensi are fields whose extent was probably overestimated by von Richthoffen.

Iron is particularly abundant in Shansi. T. T. Read, the leading authority on the mineral resources of China, writing in the *Far Eastern Review*, says that Shensi is likely to be of marked importance as an iron field in the future.

Petroleum is found to a considerable extent, at latest reports fifty wells having been developed in different parts of Shensi. Large quantities of washing soda, sulphur and saltpeter are produced. While salt is particularly plentiful in both provinces, Mr. Fairfield has well pointed out that in connection with the sale of salt and iron the Shansi bankers were compelled to arrange a Credit System, and from this grew the system of Shansi banks which until the revolution of 1911-1912 dominated the banking methods of the entire country. Of this system, Taiku was the center.

Brass workers and silversmiths are found in every town. Glassware, pottery, brick and tile are produced in great quantities. Practically all buildings are of brick construction except in the mountains, where stone replaces brick.

THE FRUITS OF THE EARTH

Shansi and Shensi are rich in fruits. Several varieties of grapes, peaches, apricots and persimmons are especially found. Apples and pears abound, but are not comparable to our American varieties. Two varieties of cherries, plums and redfruit add to our enjoyment. While over one hundred species of berry-producing plants are known to exist in China, not many are found in this district. When introduced, however, they grow readily.

Of nuts, the one most common is the walnut which we call the "English walnut," but which is native to China and grows pro-

lifically all through these provinces. Peanuts and chestnuts are plentiful. The meat of the apricot seed takes the place of almonds with us. Shansi and Shensi join with southern Manchuria, Chili and Shantung in producing melon seeds, the accompaniment of all Chinese feasts, the annual shipment of which averages 170,000 *piculs*, valued from \$750,000 to \$940,000.

Agriculture is, so to speak, the national profession of the Chinese, and almost all Chinese might be said to be born peasants. Of the four hundred and seventy-eight different species—not counting varieties—of plants used for human food in China, a goodly number grow in this part of the country.

Of grains the most common is wheat; of wheat there are five varieties grown. Some of the North China wheats, owing to their rapid coming to maturity, are being tried in England, where, because of the short season, it had been thought impossible to grow wheat. Seed has been sent to Professor Biffen of Cambridge.

Flour mills are found wherever there is water-power. At one time eighty mills were in operation within a distance of six miles, in the course of the Yu-tao-ho, a river near Fenchow.

Several varieties of millet, a splendid food value, oats, kaoling (a sort of kaffir corn), buckwheat, barley, corn, beans and peas, provide food for the people. Alfalfa is another important crop in Shansi and Shensi. It was introduced into England from Shensi by Sir Alexander Hosie. In 1912, half a ton of seed was sent from there to Pretoria, South Africa, where our American Board missionaries are doing such splendid work.

Of the already listed and identified thirty-eight grains, nuts and seeds from which the Chinese extract oil for food and export trade, the three principal ones grown here are rape, sesamum and the castor bean. The green shoots of the rape are used as food, the oil from the seed for both food and light. Three and a half million *taels*, worth of oil was in 1915 exported to the west, where it is used as a lubricant, in soft-soap manufacture, for greasing the ends of loaves of bread before baking, and in steel-plate manufacture. The production of sesamum seed is rapidly increasing since the suppression of opium. The oil from the seed is shipped largely to Europe, where it is widely used as a substitute for olive oil in our ordinary salad oils, for the

preparation of margarine and vegetable butters, also in the extraction of perfumes, soap making and as a lubricating oil. The castor-oil bean is grown in every conceivable place, and immense quantities of the oil are shipped. Heretofore, the United States has imported practically all of this product. While largely used for medicinal purposes, its chief use is as a lubricant, castor oil being the best lubricant for the engines of the aëroplanes. This explains the reason why our Department of Agriculture is this year stimulating in every possible way the cultivation of the castor bean. (See recent numbers of *Successful Farming*.)

Silk is produced in many sections of both provinces. Cotton culture is increasing rapidly. The Shansi crop was roughly estimated at 400,000 tons in 1908; in 1916 the crop was estimated at 500,000 tons. The Shensi cotton is the best produced in China, being derived from American seed. The manufacture of cotton cloth is a rapidly growing industry in all towns and in many villages, a small wooden loom being used. Large quantities of indigo are produced for export trade, especially in western Shansi and northern Shensi.

A trade of increasing importance in northwestern China is that of goat and sheep skins, and wool. The skins largely go to the United States. The beginning of this trade in 1880 was due to disturbances in New York, caused by the war between Chile and Peru, which led to agents being sent to China. In 1916, ten million hides were shipped, forty-five per cent from northwestern China alone. Wool is of two kinds, sheep and camel. The largest export center for sheep's wool is in Ning-Hsia-Fu, on the border of Kansu, Shensi and Mongolia. The chief center of the camel wool trade is in Kuei-Hua-Cheng in northern Shansi, though large quantities pass through Yu-Lin-Fu and Chi-Kou in our western field. Camel's wool is of three qualities, of which the best is used in the manufacture of Jaeger's clothing and soft wools; the second is used for adulterating the best; and the third, for making belting for machinery.

HOW WE TRAVEL

In beasts of burden the Chinese are rich. The ox is found on all the foothill farms and to some extent on the plains as well. The horse divides the labor of the ox, but the mule is regarded by the

Chinese of the west as his *alter ego*. The tasks assigned him are many, but the pack-saddle claims most of his labor. He is also ridden, and this together with the mule litter is our means of travel in supervising work of the outstations of our western field, with its great stretches of territory. The trip in these regions is for a good traveler, not for those whom John Muir calls "soft and succulent people." But the more common mode of traveling in China is jogging along on the placid, ear-flopping donkey. It is a part of the fitness of things, entirely Shansiese, homely but pompous, to ride a gray little donkey in the attitude of a Roman Consul in his triumph. The great freighters of Shansi are the camels. One of the fine sights is a caravan of camels, anywhere from forty to one hundred, passing along the deeply cut trail outside the North City Wall of Fenchow, going slowly, very slowly,—great ruddy Mongolian camels in woolly winter coats with lionlike manes, high, stately. They are heavily loaded, but hold their heads high. Their eyes are big and dreamy. The huge creatures wend their endless way with long strides. Far, far away they go, over mountains, across wide plains, through arid deserts, passing the frontiers of Mongolia, still carrying their burden, still slow and solemn and weary of the march. As in Arabia and Egypt, they always follow one another in single file, never side by



Traveling by Camel Cart

side. The halter of the second animal is tied to the trappings of the first, and that of the third to those of the second, etc. Traveling being very heavy upon these trails, there is an unwritten law that mules, horses and donkeys may not travel at night but only during the day, since they must be fed during the day's journey, while the camel, which can go clear through to the end of the day's journey without stopping for food or drink, may travel only by night.

Bells are attached to all pack animals. There are three reasons for this universal custom, advantages of real value. The bells by their cheerful tinkling encourage, on long journeys, the toiling beasts of burden. Then in the streets of cities and market towns they warn the busy crowds that beings with four legs and heavy bodies are approaching. Again, "far from the madding crowd," on lonely plains and in gloomy mountain passes, they cast a spell over wondering wild beasts, and finally, above all, by night, in regions where the roads are ill-defined, their constant music is a guide to those who have strayed or loitered behind their companions whom the darkness has swallowed up. One who has never had the experience cannot realize the comfort the tinkle of these bells is when he has gotten behind his mule train in the darkness in a strange and wild country.

As elsewhere in China, the roads are poor. Carthaginians, Phœnicians, Israelites and Romans devoted much of their time and attention to the construction of roads and highways. This was largely due to the fact that they were warlike nations. On the other hand, the Chinese, not being a warlike nation, have never given the attention to the construction of roads which would have made their country more pleasant. The railroad comes to within one day's journey from Taiku and three days from Fenchow. Another railroad is surveyed down through the heart of Shansi, while the third passes through Shensi and our western field.

In December, 1917, there were published in China 2,000 newspapers, 400 of which are of considerable importance, the rest chiefly of local consequence. Of these 2,000, five are published in this section.

In the religious sphere, both Catholics and Protestants are at work in this district. The Catholics are Franciscans. They are divided into six apostolic prefectures, or missions, with forty-one bishops.

Of Protestants, there are the Church of the Brethren on the Chihli Border, English Baptists and the China Inland Mission (which is numerically the strongest mission), and our American Board Mission.

THE CALL OF OUR MISSION

Our American Board work began at Taiku in 1882, in Fenchow in 1887. The earlier period was one of splendid foundation laying, but 1900 destroyed these foundations. During the decade following they had to be relaid, so that it is during the past six years that a real advance in the work has been made, and to-day outstation churches and schools are scattered far and wide over the immense area of the district. In Taiku and Fenchow are located the institutions which serve all the field, the great hospitals ministering each year to tens of thousands of suffering people, and reaching with their healing power far beyond the borders of our own particular fields. Then there are the Bible Training School for Men, the Woman's Training Schools, High Schools for Boys and Girls, Kindergartens, an Industrial School for Women, a Summer Bible School for Evangelists and Colporters, Summer Normal Schools for Teachers in Primary and Grammar Schools and a steadily increasing number of these elementary schools throughout the field. In Taiku is a strategic city work undermining the prejudice of the men in shops and business places. In Fenchow a Bible Study Circle among the gentry, officials and *literati* of the field with an enrollment of 350 men. There is an important colportage work which has sold annually from 60,000 to 70,000 Bibles, Testaments and portions of Scriptures. Two book-shops scatter other literature among the people of the field. Much is being accomplished through the press, which in 1916 printed just 300,000 pages for the social, intellectual and moral uplift of the people of the district. A Bible Study magazine and a monthly magazine *The Morning Light* for the enlightenment and uplift of the Christian home are bringing great changes among the people.

One great problem facing us to-day is that of bringing work for women abreast that for men. The work for women began so long after that for men had been under way that the latter has a tremendous head start. This perhaps is not felt so much in our Taiku field,



Proud of Her Grandson

where the start was more even, Miss Partridge and Miss Bird being there before 1900; but in Fenchow, where the first single lady missionary did not reach the field until 1909, twenty-two years after the work for men began, the need is little less than desperate. In the woman's evangelistic work, for the Women's Training School and for the development of the enormous field of the station, there is but a single woman. Though efficient to the highest degree, and doing a most heroic work, still no woman alone can ever hope to cope with the situation under such a handicap. Throughout the church, there are ten or more men to one woman. When one studies deeply underneath the surface and looks ahead into the far future, he is constrained to feel that, unless this condition can be altered, there is little use in seeking to advance further the other lines of our work. Nothing more vital and more fundamental can be done to-day to strengthen the work for men in the Fenchow field than to increase the working force and to enlarge the activities for women. We cannot hope to see that fine-grained type of spiritual power growing in the lives of the men—the one thing above all others which we covet for them—until the wife and mother in the home has been led to where she can share in the things which should mean most in the life of her husband. I think one can go through the membership of the Fenchow church, and without being told could, simply by the spiritual tone of the life, pick out those men whose homes are Christian and those in whose homes there is only opposition and persecution on the part of the members of the family. All too often we think that some of the men of churches are not whole-hearted Christians and are not doing all that they ought to do in the church, and we are tempted to criticise them. We think so superficially, and we so fail to grasp the real conditions in which these men live that we do not see the almost superhuman obstacles that are placed in the way of their spiritual advancement in their own homes. The marvel is that they do not give up in despair and abandon entirely their profession of Christianity. One can think of very few American men, very few indeed, who under similar conditions have continued their allegiance to the church at all. Why should we expect more of the Chinese man with his meager opportunities than we expect of the American man? Nor can we ever hope to see the little children in

the homes, the hope of the future church, receiving any training in Christian nature until the mother is touched with the spirit of Christ. This is fundamental. To change this situation, there are needed at once two ladies to help in the evangelistic work and the training of the Chinese women workers; there is needed the strengthening of the Training Schools; there is needed a trained kindergartner, who can take the children and give to them what the home is failing to give, and also train Chinese teachers to do this same work.

What finer investment for some man or woman than to send this trained kindergartner as his or her substitute to do this important work, or what can be more attractive than to invest \$400 a year in the Woman's Training School and have the satisfaction of feeling that one is having the privilege in this school which is his, of training the Chinese women who are to do the work of reaching the women of this great field? It is an investment worth while.

NOTE. Miss Mary Louise McClure of West Newton, Mass., has been adopted for this needy field by the W. B. M. and will sail this summer. See page 199 of May *LIFE AND LIGHT*. The Woman's Board of the Interior is sending Miss Cora May Walton to the same field.



A Typical Load

Editorials

Miss Elizabeth S. Benton, the office secretary of the Woman's Board of Missions for the Pacific, has been granted leave of absence for three months in order that she may study methods and attend meetings in the East. Just at present Miss Benton is visiting her sister, Mrs. Loyal L. Wirt of Wellesley Hills, and is a daily guest of the Woman's Board of Missions at its office headquarters, where she is making herself helpful in various ways. The account of Miss Benton's recent tour in Arizona on page 316 will be read with interest.

Personal
Notes.

Letters from the Red Cross party *en route* for Palestine speak of busy days spent in language study and in other forms of preparation for the task before them. Miss Isabel Blake writes enthusiastically from Durban of visits to Amanzimtoti and Inanda, and of the wonderful opportunities for missionary service which even her hurried glimpses afforded. Their arrival at Jerusalem was scheduled for the latter part of May. Four distinct units will be located at different points in Palestine to combat disease, and one fully equipped hospital is planned. The editorial comment of *The Missionary Herald* is pertinent: "This company is as truly a Christian crusade as any band which sought the Saviour's birthplace in the year of the Middle Ages."

The Committee on Christian Literature is much gratified at the interest shown in the new programs for Christian Literature Day.

Christian Literature
to the Front.

It is impossible to give exact figures, but about two thousand have been ordered by the different Boards. It is greatly desired that this program should be used during 1918-1919 in all local missionary societies and in unions or federations in towns and societies. They may be ordered from Miss M. H. Leavis, West Medford, Mass., Mrs. E. C. Cronk, Columbia, S. C., or Mrs. Paul Raymond, 1370 California Street, San Francisco, Cal. The price is \$3 per hundred to Boards; single copies, five cents each.

The Committee would like to extend hearty thanks to the editors who have kindly given publicity in their magazines in regard to

these programs. They will be found on sale at the Summer Schools throughout the country.

A series of mass meetings is being planned to bring before local audiences and to the Executive Committees of Woman's Board this pressing and important department of missionary advance. The world war is bringing unusual opportunities and demands for the printed page in mission fields and the available funds are altogether too meager for the needs. The Woman's American Baptist Board has doubled its gift to the Christian Literature Committee. Will not other Boards strive to follow this example? Even if Board budgets cannot be stretched for this interdenominational work, individuals can be easily interested. Bulletins in regard to the plans of the Committee may be obtained from Miss Alice M. Kyle, 14 Beacon Street, Boston. Checks should be made payable to Miss Lila V. North, Bradford Academy, Bradford, Mass.

Mrs. H. P. Bruce of the Marathi Mission, who went to India in 1862, contributes in a recent letter the following bit of encouragement and appreciation: "One day last week there was a meeting of the Ahmednagar Branch of the National Missionary Society, and much use was made of the facts contained in the beautiful number of *LIFE AND LIGHT*, in which Miss Dyer's 'Looking Backward Over Fifty Years' was full of interest. The Bible women and others were pleased to be introduced to the president, Mrs. Bowker, and to learn how providentially she was led to be the founder of the Woman's Board of Missions. I well remember how energetic she was, and the picture looks natural. Mrs. R. A. Hume told of many incidents mentioned and made a touching allusion to her grandmother, who was a friend of your first president. She had children and grandchildren who now, in turn, are bearing up their part of the work in these and other places."

Mrs. Mary K. Edwards of Inanda, in her eighty-ninth year and almost blind, has mastered the typewriter and recently sent one of her earliest efforts at letter-writing by machine to the New Haven Branch. She says: "The Industrial Hall is well on the way. Its walls are being plastered. Rain nearly every day since the first of October has hindered

**A Veteran's
Co-operation.**

**A New
Accomplishment.**

the work. Floods have carried away the bridges from the rivers all along the coast of Natal and Zululand. Livestock and much property have been destroyed."

The directors of the I. I. G. S. desire that the accompanying statement be inserted in our columns: "The Directors of the International

The International Institute
for Girls in Spain.

Institute for Girls in Spain beg to explain that the editorial statement in the March issue of LIFE AND LIGHT appears to give a false impression. It is true that no Protestant propaganda is carried on and that at present no Bible classes are given, but our Protestant students, like our Roman Catholic students, are required to attend such churches as are designated by their parents. Most of our scholarships have gone to Protestant girls, and in origin, influence and purpose, in its controlling body and wide circle of supporters in this country as well as in its administration in Madrid, the Institute is Christian."

The statement to which reference is made is as follows: "The fact that a pledge has been given that *no Christian instruction* shall be allowed shows its *complete separation from the missionary body*."

As usual the American Board called its new missionaries together for conference and instruction for a week in June. About forty were in attendance, of which number fourteen were appointees of the Woman's Board of Missions. In addition to those already mentioned in LIFE AND LIGHT were Miss Dorothy Felt, a trained nurse, from Oaks Corner, N. Y., Miss Constance Buell of Wellesley Hills, Mass., who is under appointment for North China, and Miss L. Jeannette Honiss of Berlin, Conn. In addition to the regular daily session at the Board rooms, a delightful reception was given for the missionaries and Board officers by President and Mrs. Edward C. Moore at their home in Cambridge, Saturday afternoon, June 15. The farewell session was held in the Congregational church at Winchester, Sunday evening, June 16. Miss Eunice T. Thomas and Miss Annie Kentfield expect to join the Foochow Mission in the autumn; Miss Anna Fox hopes to sail for the Philippines in August; and Miss Frances Woods is booked to start for Ahmednagar, October 29. Her mother, Mrs. Robert Woods, is planning to accompany her.

The By-laws adopted last November provide that an auxiliary may make only one Life Member annually. After this rule had been thoroughly discussed by Branch officers in conference it was adopted because the Branches felt that this restriction would increase the dignity of Life Membership. It will help the Branch treasurers as well as the Board if the auxiliaries will bear this provision in mind. As noted in the June LIFE AND LIGHT, letters of greeting have been sent to all Life Members whose addresses could be secured. From the many cordial replies that have been sent to the Board we are sure that Life Members are proud of the relationship, and their loyalty and devotion is a source of deep gratification to the Board.

The large falling off in contributions from the Branches this month is accounted for in part by the fact that one Branch sent about \$5,000 in June, 1917, and in May, 1918. Even with this deduction there is still a \$1,000 difference. The Branches have been making a splendid effort thus far and we trust this loss is due to some temporary cause. Nevertheless in view of the greatly increased needs we cannot avoid looking upon any lessening of gifts with apprehension.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM MAY 1-31, 1918

	For Regular Work			For Buildings	Extra Gifts for 1917 and 1918	Specials	Legacies	TOTAL
	Branches	Other Sources	TOTAL					
1917	\$21,090.49	\$858.01	\$21,948.50	\$9,065.54	\$7.00	\$444.64	\$500.00	\$31,965.68
1918	15,028.91	2,906.74	17,935.65	280.34	—	285.75	—	18,501.74
Gain		\$2,048.73						
Loss	\$6,061.58		\$4,012.85	\$8,785.20	\$7.00	\$158.89	\$500.00	\$13,463.94

OCTOBER 18, 1917, TO MAY 31, 1918

1917	\$77,806.65	\$3,866.87	\$81,673.52	\$45,945.20	\$4,305.31	\$1,280.65	\$11,754.18	\$144,958.86
1918	82,481.79	7,391.64	89,873.43	19,878.17	16,509.38	1,764.30	12,026.05	140,051.33
Gain	\$4,675.14	\$3,524.77	\$8,199.91		\$12,204.07	\$483.65	\$271.87	
Loss				\$26,067.03				\$4,907.53

After weeks of silence the American Board has been assured of the safety of the missionary party who have been administering relief in the Trans-Caucasus. Full details of the enforced and hurried journey out will be found in a letter from Dr. Raynolds in *The Missionary Herald*. Cable despatches give information of the present location of the party, some in Peking, others in Vladivostock, where they will engage in Y. M. C. A. work, and Mr. Elmer then in Japan, but hoping to join the Relief Commission for Persia. Mr. Stapleton was also in Japan, leaving Erzroom without a missionary, and Mr. Partridge on the way home. The Peking party included the Yarrows, Miss Orvis, the Whites and Dr. Raynolds.

The anxiety felt for several months regarding the Crawfords at Trebizond has been relieved by letters which are dated February 14, mailed at Batoun. Mrs. Crawford says: "We ourselves intend to remain here and do not anticipate interference. It has been our privilege to ameliorate the hardships of a great many in one way or another. With the change of conditions now occurring we do not know what may be necessary in the way of relief work, but we are confident if need arises some way to meet it will appear." It is evident from the context that Mrs. Crawford refers to the change of government, as the city is again, as reported in the papers, under Turkish rule.

Friends of Rev. and Mrs. Murray S. Frame of Tungchou, China, will be grieved and shocked to learn of the death of Mr. Frame, which occurred in Tungchou, June 5, from typhus. As has been previously announced, the Frames were about to start for their furlough year, which they had planned to spend in New York, as Mr. Frame had a fellowship offered him at Union. The death of two children a little more than a year ago followed by this heavy bereavement calls forth from a very wide circle most tender sympathy for Mrs. Frame. She will for the present stay on in China with her little daughter Rosamond. The sudden death of Mr. Frame takes from the American Board Mission in North China one of the most useful and brilliant of the younger men, leaving a gap which humanly speaking cannot be filled.

A New Branch in Pennsylvania

TWO notable features characterized the twelfth annual meeting of the Woman's Missionary Union of Pennsylvania held in the afternoon and evening of May 22 in connection with the state conference of churches at Scranton, Jones Memorial Church.

A Pennsylvania Branch of the Woman's Board was unanimously approved, officers chosen for the same, and Miss Eunice Thomas, under appointment to the Foochow Mission, China, was formally and enthusiastically adopted as the particular missionary of the new Branch.

It will be remembered that, with the consent of all concerned, four States were separated from the Philadelphia Branch last year and formed the Southeast Branch. The removal of Pennsylvania also from this same venerable Branch leaves the auxiliaries of New Jersey and the District of Columbia with a few in Virginia and Maryland. It is believed by the officers of the mother Branch that more intensive promotion work can be carried on with the separate sections, each responsible for its own territory. A cordial "God bless you" letter was read at the annual meeting from Mrs. F. D. Greene, president of Philadelphia Branch, and Mrs. Etta H. Osgood, president of the Union, warmly welcomed the new relationship with the Board.

It was a happy circumstance that Miss Thomas, who is teaching in Baltimore, could attend the Scranton meeting, be commissioned by Secretary Smith of the American Board, speak of her purpose and hopes to the large company of women and pastors assembled, and then meet them face to face through several hours of social opportunity. "It did me more good than it did them," said the newly adopted missionary daughter, but the assembled delegates will hardly admit that. They will not soon forget what several of them called "the most impressive service I ever knew." The Meadville auxiliary, having a balance of ten dollars in its treasury, hastened to forward the sum to the Union treasurer that it might form the initial offering toward the new missionary's support.

In a three weeks' tour of the state the president of the Board found loyal auxiliaries and much eagerness to enlarge the number of societies, the membership and gifts.

Two vice presidents, Miss Elizabeth Evans and Mrs. John R. Thomas, both of Scranton, were elected, the one to have special oversight of the homeland interests, the other, the Board responsibilities. Mrs. Thomas thus becomes the president of the new Branch and brings to the office a rich experience in Christian work and an intelligent zeal for missions. Scenes from the Jubilee Pageant were effectively presented under her direction.

Mrs. L. W. H. Giese has long served as the earnest, faithful secretary of the Union, while also acting for the old Philadelphia Branch, visiting the societies and corresponding with them. She retains the same office as secretary of the Union. The treasurer of many years, her name known all over the state, will continue to receive gifts for the all-round work of the Union.

The resignation of the Junior secretary, Miss Katherine Cram, was regretfully accepted and the office given to Mrs. Harold Gould. It will thus be observed that the new Branch is an integral part of the state Union, as was that same section formerly when it belonged to the Philadelphia Branch. In its relation to our Board it has the same status as other Branches, and its officers will be listed in our records as

President, Mrs. John R. Thomas, Scranton.

Secretary, Mrs. L. W. H. Giese, Philadelphia.

Treasurer, Mrs. David Howells, Kane.

Junior Secretary, Mrs. Harold Gould, McKeesport.

The state is divided into four federations, and the plan of the Union is to appoint a Conquest Program committee this summer in each federation, these committees to plan for progressive activity in the fall, the principles of the Conquest Campaign having been discussed with leaders and in the public meeting at Scranton.

There are ninety-nine Congregational churches in this state. As nearly as can be reckoned there are thirty-three societies included in the new Branch with a possible eleven more to be added in the near future.

“The man who would walk with God, must walk on the level of God-like tasks.”

The Evangelistic Campaign in the South India United Church

By Mrs. John P. Jones

AN evangelistic campaign on the mission field may seem a misnomer. What is a mission if not an evangelistic campaign? And what does a mission do if it does not spread the gospel? It is not surprising if some should feel that the missionaries whom they have sent have been neglecting their job, if there is room for such a thing in the Indian church.

From the standpoint of many years on the South Indian front, and of much knowledge of conditions there, and much experience of the subtle contradictions of Indian life which make one feel sometimes wholly ignorant of the heart of India, I have a few words to say about the evangelistic campaign in South India, and more especially in the field of the Madura Mission.

A number of years ago a young woman came to work in India. She was full of the evangelistic spirit, and as she looked at the girls in the school which was to be her special work she longed for their souls. As soon as she had learned a little of the language, she met the girls and asked earnestly that all who were Christians would rise. To her surprise and dismay every one rose at once, and there was evidently wonder that she had asked such a question. Certainly they would not have been in that school if they were not Christians. Neither Hindus nor Mohammedans, what else could they be? As the years have passed, she has taught many women and girls that Christianity is more than a name and profession. It is a *life*.

And workers in India find a real danger to Christianity in the general acceptance of a closed social system. Especially since it has become somewhat respectable to be a Christian, there seems a possibility of forming a new caste, not depending as do others upon birth, but upon a name and profession. Mohammedans are spoken of by Hindus as a caste or community of good social standing, and the Christian community may take a similar place. This has been, perhaps, a good thing in some ways. The Bible woman may enter

Brahman houses to teach women and girls to read even though her family may have belonged to "the untouchables." They say, "Oh well, she is a Christian, and we notice that people do not care."

When I went to India, forty years ago, one had to be very careful what teachers were put into schools for Hindus. We did not talk about *caste*, but the fact that the teacher or his parents had come from a respectable caste made a great difference in his usefulness. The



Starting on a Tour

first Bible woman from the "untouchables" was sent out with much anxiety and uncertainty and to the lower-caste women only. Now one looks at character and qualifications with only a lingering thought about caste in the back of his mind. He would like not to know the caste but that ignorance seems impossible. The misfortune of this condition is that the Christian fold becomes a kind of close corporation to be enlarged only by natural means, such as being born into it. Christians do not say this, nor think it, but it is a condition which forces itself upon them. The old Syrian church in the west of India has been until recently just such a closed community.

In the early days of missionary activity evangelism was all there was to think about. A messenger had brought good news to hand over to all, and a convert knew that he had a responsibility to pass on the tidings, especially to his family circle. But now that churches are established and church activities are taking so much of time and money, when schools and colleges and hospitals and training classes and literature and economic betterment and effort for the backward classes and work for educated men take so much effort, there is a danger that the search for souls may be neglected or at least be less active than formerly. And yet there is so much of real spiritual life in the Indian soul that it responds quickly to any appeal. The special efforts that are now being made are in the name of the South India United Church and extend over a wide field. But they arise in the recognition of such a condition as has been described—a state in which some families are regarded as Christians just as others are merchants or tailors.

The evangelistic campaign began with the Christian community and with individual work. In villages and families and schools, Christians came together and remembered that they had done little for their Hindu and Mohammedan neighbors, and were reminded that they had so far failed in doing it to the Lord. There was much prayer and searching of hearts, and many resolves to change their attitude. One missionary writes, "I am inclined to think that the chief value of the campaign has been the awakening of church members to a new sense of responsibility and a deeper prayer life." One pastor reports the results in one congregation. He says: "During one week the members of the congregation went around among their neighbors and did personal work. Seven members reported thirty-one souls won for Christ."

This was followed by a series of large central meetings to which Hindus and Mohammedans were especially invited. In Madura City students and English-speaking men were asked to English meetings in college hall, while sheds and booths were erected for general Tamil gatherings. Of course there was no place in these meetings for women, but provision had been made for them. For years the Bible women have been working in Hindu homes and the Mission report says: "The work of the Bible women is certainly one

of laying deep and broad foundations for the church of God in India. The daily teaching of the gospel to the women in their homes is breaking down the very stronghold of Hinduism," and with the work thus prepared a large shed was erected and special meetings held for women. The Bible women invited Hindus and Mohammedans from all over the city and brought a great company together. The Christian women of the churches and the girls from Capron Hall went out to gather them in. Miss Swift and the Bible women had this especial mission in hand. In the students' meetings, cards were given out whereon they might express a willingness to learn more of Christ. Many responses and Bible Study classes were formed.

In the second year a "rural campaign" followed with special efforts in six centers. At some of these a special reservation was made for women, and the Christian women brought their Hindu friends. In each center over one hundred non-Christian women attended some of the gatherings. One says: "The Bible women have given much time to the special evangelistic work of the Rural Campaign. A great deal of personal work was done in the homes of the Hindu women." One of the Bible women said, "Never has Christianity been so advertised in this town."

At these gatherings came into frequent use the always popular *Bajanai*, or preaching in song, which the people all love and to which they will always attend. A college student writes of these rural meetings, saying "We have had many evangelistic campaign meetings in all the pastorate. They have done much in turning many souls to our Master's feet." Again he says, "Many have openly accepted Christ as their Saviour, Master and Guide."

One pastor writes: "The Hindus are amazed at the earnestness shown by the workers. As a result of labor and faith (in one church) baptism has been administered to forty adults." One missionary says: "I do not suppose that ever before in the history of the Mission has there been such an impressive series of meetings in which all those who took part in any appreciable way were Indians. The surprising thing in it all and that which showed the Spirit of Pentecost was that so large a company of Hindus and Mohammedans would listen quietly, intently and interestedly to such earnest presentation of the Lord's call to and claim upon them." Said another: "There has been a surpris-

ing lack of opposition all through the campaign. Brahman men at first attended in numbers, but after three meetings they met and pledged themselves not to attend the last 'lest they should feel obliged to become Christians.' "

The campaign could not be dropped, and "follow-up work" was especially needed. The expression of a willingness to learn of Christ increases the responsibility of those who have acquaintance with Him. One missionary says, "The calls for help from those who, like Matthew, had to rise up and forsake all to follow Jesus are beginning to increase" and adds a wish that he could spend *all* the time in the villages. A pastor writes that the Christian women of his church go regularly and often to the near-by villages to talk with the non-Christian women, and one who knows something of the Bible women is confident that they are doing all possible to deepen the impression that has been made.

One worker writes: "No special effort has been made this year (the



New Ways in Old India

third) at holding large gatherings. The emphasis has been put on personal effort and the winning of individuals." For in all work for souls we seem to come back to work for individuals by individuals. But the campaign has brought a new sense of life into the church and the possibility of a new life before many a hardened unbeliever. For many have heard the story until it has become to them an idle tale much like their own folk stories and now the sense of vitality has come anew. And the work is going on. It is too soon to weigh and measure results. The campaign was not needed to assure us of much *interest* in Christianity. Many young men have said, "I shall follow Christ when I shall have buried my father," and many are ready to express this willingness to learn of Christ.

The last word from Madura is of bitter opposition by Brahmans, following the baptism of two of their young men. There have been Brahman Christians in Madura, but none that have come out there from the caste, and they have been very confident that there would be no break in their ranks.

Mr. Cooper writes, "We are likely soon to be in the midst of bitter opposition; soon the whole Brahman community will be stirred to its depths." This may be and may not. One cannot always prophesy in India. It is not unlikely that the two young men may be quietly dropped, their funeral rites observed, and nothing more will follow except in underhanded ways that will be hard to meet. But that results will follow effort and that persecution will follow results is absolutely certain. The way of the cross may not be easy.

It is too soon to know how far the campaign will reach. Many have labored and agonized over the problem of bringing India to Christ and have found no panacea for ignorance and unbelief. Perhaps now is the psychological moment for a spiritual awakening. The present political situation is suggesting new ideas and a new order. One missionary says: "In India a new spirit has been born. India has to her credit a splendid record thus far in the present war and quite naturally feels that she is qualified to take a larger part than she has at present in the management of her own affairs." An Indian pastor says, "Everywhere in the bazaars where men meet, they talk about home rule."

The recognition of a new order implies an open-mindedness new in

India, and a world "safe for democracy" may make more near the assurance of a world gained for Christ, and new thought and new hope may open the way for a new vision. And in the fulfillment of that vision we may not see or know just what efforts have been lost and what successful, but shall surely be glad that we have been willing to sow beside all waters.

The evangelistic campaign is not finished. We hope it will not be finished until its work is fully done and India is gained for Christ.

And What Did You Do?

"I worked for men," my Lord will say,
When we meet at the end of the King's Highway.
"I walked with the beggar along the road,
I kissed the bondsman stung by the goad,
I bore my half of the porter's load.
And what did you do?" my Lord will say.

"I made life sweet," my Lord will say,
When we meet at the end of the King's Highway.
"I smoothed the path where the thorns annoy,
I gave the mother back her boy,
I mended the children's broken toy.
And what did you?" my Lord will say,
"As you traveled along the King's Highway."

"I showed men God," my Lord will say,
"As I traveled along the King's Highway.
I eased the sinner's troubled mind;
I helped the blighted to be resigned;
I showed the sky to the souls grown blind.
And what did you?" my Lord will say,
When we meet at the end of the King's Highway.

—Robert Davis, in *The Outlook*.

The Story of Cele

By Amy Bridgman Cowles

“**L**OOK, father, look, do you see way over there, where the sky comes down and the hills come up? Tell me, father, are they joined together?” The speaker was a little Zulu boy of about ten years. His father, with whom he had come to the river, was a tall, fierce-looking savage, whose reputation for cruelty had spread through the Umzumbe Valley and far over the surrounding hills. “Father, do you see that great rock in the river? Who made it, father?” Still the big savage made no reply. Unfastening his aprons of monkey tails, and taking off his necklace of goats’ horns, the grim old warrior took a plunge into the Umzumbe River, for is it not known, even until now, that the great Maputuma took a bath every day, an unheard-of custom in heathendom.

Coming out of the water at length, the sun’s rays soon dried the well-oiled body. Monkey tails and necklace were replaced, and a cluster of bright red feathers readjusted above the shining head-ring. This last touch of his toilet completed, Maputuma deigned to reply to his little son. “My child,” he said in a deep voice, “Nkulunkulu [the Great Great] made the sun and the sky, and Nkulunkulu made that great rock in the river. Mfundisi [missionary] Adams told me about God long years ago when I worked for him. I loved God then. Come let us be going.” Together father and son climbed the steep riverbank. It was early summer, the air was laden with the sweet perfume of the jessamine, bees buzzed, birds sang, and insects pierced the air with their shrill “c-e-e-e-e-e-e-e-e-e-e.” Almost arrived at his kraal, little Cele quietly disappeared into the bushes. He came suddenly to an open space among the trees. There he sat down upon a log. The sky was bluest blue above his head, and soon the bright black eyes of that little heathen lad were gazing far off into the azure depths. Nkulunkulu up there, the Great Great,—oh, if he could only see Him! Perhaps if he sat long enough and looked hard, he would see God. An hour passed, and still little Cele sat on the log. His eyes were blinded, at last, with looking at the sun. Everything was black. He could not see, and the little

woolly head dropped between his bare knees, and his eyes closed. It was a quaint little figure, this miniature Adam in that garden of Eden, looking for God.

Suddenly a scream rent the air. Little Cele jumped like a deer and dashed through the bushes toward his kraal home. "Mother! Oh, my mother!" he exclaimed, and, bending double, he shot through the low doorway and into his hut. With a huge hippo whip in his hand, the father was dealing blow on blow over the naked back and limbs of Cele's little mother, while scream on scream rent the air. "You, you, you good-for-nothing you, did I not tell you to have my food ready? Do you see that sun, how high it is in the sky, and still I go hungry." Little Cele screamed with terror, the other children joined him, pandemonium reigned. The screaming was heard far over the encircling hills. "Maputuma in a rage again. He will kill his wives some day. He is just an animal, that's what he is," were the remarks passed in the adjoining kraals. His wife, now weak with pain, was lying on the earth floor and sobbing. Seeing her properly subdued, Maputuma turned on the screaming children. With a stick he whacked right and left, and the children flew down the path to the river, and scattered into the surrounding bush. Little Cele boiled with resentment over the treatment of his gentle little mother. This sort of thing was getting to be altogether too common in their home. He felt like fighting to-day, and showed it. Maputuma made a dash for him. "Here, you young rascal you, what business have you making yourself king here?" Cele ran for his life. An *assegai* (spear) whizzed past his head, then another and another, but a quick dash into the bush saved him. Away ran little Cele. Crawling at last into a deserted ant bear's hole, Cele went to sleep. It was dusk when he at last awoke. A whip-poor-will was uttering its weird cry in a tree just over his head, and not far away a bush-baby was sobbing its heart out, in that strange cry so wonderfully like that of a human child. The mournful sounds were all in keeping with the ache in Cele's little heart. He lay in his warm hole and listened for a while; then he pulled himself out, stretched his brown limbs and started for home. It was quite dark when he reached his mother's hut. Hearing his father's voice in the hut of his third wife, Cele knew he was safe for that night, and

slipped himself into his mother's doorway. Without a word, he took his place in the little group sitting upon the floor. His mother pulled a roasted potato from the coals and handed it to him. Soon the last sweet potato was eaten, the fire in the center of the hut flickered and went out, and the mother and children stretched themselves on their mats on the earth floor, and went to sleep.

But Cele couldn't sleep. His heart was full of resentment, and he was cold, for his father had never seen fit to provide him with a sleeping-blanket. As he lay thinking, the little mother groaned in her sleep, and Cele rolled over and snuggled his little naked body next to hers. The mother roused a little, spread her cowhide skirt as far as she could over her little son, then went to sleep again.

For some time things went on much as usual in the kraal. Beasts were slaughtered for the spirits, beer drinks were indulged in, with many a noisy carousal, and the women hoed and planted their gardens. The men milked the cows, and hunted and drank. Maputuma, being a great man with his chief, was sent to collect fines. That he always chose the best cows in payment for the fines was well known, but few there were who dared to take issue with the fierce policeman of Chief Magidigidi.

Little Cele spent his days herding cattle. It was a happy, carefree life, with plenty of fun thrown in. When it rained he crawled into an ant bear's hole. There he found warmth and protection from rain, his "coat" he called it.

Cele was sitting on an ant heap one day, when Umcitwa, a big boy from a near-by kraal, came and sat beside him. Umcitwa was dressed in coat and trousers, and seemed very grand to the little boy who was still quite naked. The two boys discussed for a while the fine points of the grazing cattle, then Umcitwa told Cele of his experiences at Umzumbe Mission Station from which place he had just returned. Soon he pulled from his pocket a Zulu Testament and began to read. To little Cele it was nothing short of a miracle that any one could make a paper talk. He could not yet grasp much of the story which was being read. He was too much excited to think much about that, but his little heathen heart was thrilled at the novelty of it,—these little black marks that could speak. That hour was the beginning of Cele's emancipation! And surely angels were

hovering over that scene, and God's spirit was there, and Jesus was watching and loving those two Zulu boys, the dressed one, and the little one that was nude. Two lives destined for splendid service sat upon that ant heap that day. Umcitwa became the first foreign missionary of the Zulu churches. With his wife (an Umzumbe girl) they followed literally in the path of Livingstone, and went as missionaries to the warlike Matabele. Three graves were the result. Father and babe sleep at Inyati, near the Zambezi. Yona, the mother, lived to return to Umzumbe, and to find an early grave among her own people. Cele has twenty years of splendid service as his record, and he is still hard at it, winning souls out of such darkness as his was into the kingdom of heaven.

A little while after his ant-heap experience, little Cele mustered courage and told his father he wanted to go to school now. "Not a bit of it," was the gruff reply, "and don't you know that at those schools they pour water on little boys' heads, and turn them into fools?" Nothing daunted, the request was made again and again, but flat refusal was the result.

About this time, Maputuma sent Cele to the trader's store to buy a bush knife. Finding the stock sold out, Cele took the three shillings his father had given him and bought his mother a blanket. It was a daring venture for the small boy, but he had seen his mother cold quite long enough, and he determined to do or die for her this time. Arrived at home and giving an account of himself, the fury of his father's wrath burst upon him, and again Cele had to run for his life. One spear after another was hurled after the fleeing boy, the father too angry to care whether he killed his son or not. But Cele's little black legs were sturdy, and quite used now to the common experience of fleeing from his father's wrath. His feet fairly buzzed, and it was not long before Cele was safely hidden in a hut of a neighbor's kraal. A week later, Maputuma, now in a peaceful mood, came after the boy and took him home.

As soon as he dared, Cele asked his father again if he might go to school. Meeting with the same reply, the boy now decided to run away. In the direction he determined to go it was open country. Since Cele knew that to be seen leaving home might mean instant death, he dropped on his hands and knees, and crept for a full mile.

Sliding along behind one clump of grass and then another, he came at last to a bank. He slipped down this and was hidden from view, then he flew down the valley, running as fast as his legs would carry him until he came at last to Umcitwa's kraal. Early dawn found him far on his way to Umzumbe Mission Station, and it was not long before the lad, now wearing miniature skin aprons, appeared at the missionary's door. "You want work? Oh, I have plenty of boys. I need no more," was the reply. "But you want to go to school? Oh, all right. I'll make a place for you." Three years in the Station school, six years in the missionary's kitchen as cook, and three years in the Bible school at Adams, and Cele was ready for service. "Because you came out of darkness with so great difficulty, you shall be given difficult fields," the missionaries said to him on his graduating day. And so it has been. One difficult field after another has been given to this splendid Zulu pastor, and each position has been a triumph. "Faithful unto death" is Cele's watchword. Though short of stature, like his mother, there is about Cele much of his father's spirit, and the battle of life fought when he was even a little boy has given him a measure of determination which has helped him to win out and build up a splendid work in hard places. A good wife, nine children, and a small herd of cattle, Cele now numbers among his earthly blessings.

This story would not be complete without a final word about the fierce Maputuma. When he found that his son had gone to school at last in spite of him, Maputuma followed Cele to Umzumbe. Just before reaching the missionary's house, he carefully hid in the deep grass the handful of spears which he carried. He knew only too well that the old missionary would never hand over any boy into the care of a man with fire in his eye and *assegai* in his hand. Even without his spears, however, his efforts to recover the boy failed, for Cele, seeing his father, fled into the depths of the missionary's house and hid. And the old missionary, seeing the boy's terror, and hearing enough of his story to know that it was a desperate case, would not hand Cele over to his father. In a towering rage, Maputuma marched off to his chief and had his son's name struck off from the list of his children. Thus Cele was formally disinherited. No goats or cows of Maputuma should ever go to that wayward son!

Years passed, and the fierce warrior Maputuma lay on the floor of his hut, old and feeble and alone. Then it was that Pastor Cele came to his father and in the spirit of Jesus ministered to the old man. And the love which overcomes the world triumphed, and that spark of love to God which had once been in the heart of the savage old chief was fanned to life again by the Christ-like ministrations of the disinherited son. Maputuma loved his wayward son now, loved him more than all his other children, and he gave to Pastor Cele some of his cattle and goats, and died, loving God.

Paotingfu and Its Year's Work

By Mrs. Hugh W. Hubbard

WE have missed Miss Phelps very much since she left us last June to go home on her furlough, but we have been glad of the reports that come to us of the good work she is doing in the homeland in behalf of the work here. She has been instrumental in having a number of gifts of money sent to help in some of our special needs. Miss Breck came to us last September, after having spent six months in attending the Language School at Peking. Besides continuing her language study she is helping in the Sunday school, and is teaching two English classes, one in the boys' school and one in the girls' school.

The burden of the work which Miss Chapin has been carrying during the past few months has been exceptionally heavy. The flood relief work has added much to the regular lines of work which have been carried on, and while Miss Phelps has been away some things have had to suffer.

The work in the girls' boarding school has been carried on as usual, in spite of the fact that so much attention has been given to relief work. The number of pupils has increased, and there are now fifty-two pupils attending the school. A kindergarten and two day schools are being conducted in the city, and we have four day schools in our country district. In three of the latter there are also small boarding departments which are almost self-supporting. About 140 pupils are attending the day schools in Paotingfu and in the country.

The most promising of our country day schools is the one at Li Hsien. The teacher of this school is an academy graduate, the wife of our evangelistic helper at Li Hsien. There are more applicants to attend this school than it is possible to receive. After last year's experience in having a number of cases of measles and diphtheria and scarlet fever in the schools, we have been very thankful this year that there have been no contagious diseases in our schools.

Sunday schools are held each week in two centers in the city of Paotingfu, and our three city Bible women are doing follow-up work in connection with these Sunday schools. A few months ago one of our Bible women, Mrs. Sun, was in the native hospital here. Although this hospital is supposed to be closed to Christian teaching, she preached to the in-patients there day by day, and was given a most respectful and earnest hearing. Mrs. Sun continued to go back to the hospital for some time after she was well, in order that she might have an opportunity to preach the gospel to the women there. Mrs. Sun is now at Tungchow, where she and her husband are overseeing nine refuges for the flood sufferers. She feels that it is a great advantage for her to go with her husband, so that they can hold

separate meetings for the men and for the women. Two new Bible women have been added to our number this year,—Mrs. Sun, to whom reference has just been made, and Mrs. Yang, who was formerly the head teacher of our girls' boarding school. Mrs. Yang has given invaluable help in the relief work that has been carried on for flood sufferers during the past few months. A new woman has just been added to help in the country in overseeing the refuges for women. Mrs. Huang, the only Paotingfu student at the Bible Training School in Peking, gave up her



Old Faithful
A Paotingfu Bible Woman

last term's work there in order to help in the country work during this time of special need. In view of the large amount of work that is being done to relieve flood sufferers, both here and in the country district, all our seven Bible women have been kept exceptionally busy.

Because of the large amount of flood relief work that is being carried on, the touring work has been sadly neglected recently, only thirty-eight days having been given to this work during the fall. Miss Chapin and Miss Phelps did considerable touring last spring,



Among the Idols
Who Is the Missionary?

and all together 139 villages have been visited by the missionary ladies, while the Bible women have been to many more places in our field.

During December a station class for women was conducted in Paotingfu, which was attended by about twenty-five women from various parts of our country field. There were women from eight or nine different places, most of them poor, ignorant women who had had very little if any chance for schooling, most of them not being able to read at all when they came here. But they were eager for a chance to study "the doctrine" systematically for a little while, and some of them brought their babies along, as they could not have left home otherwise. Besides this class held in Paotingfu, eight other station

classes have been held in the country villages, which were attended by more than 100 women.

About the first of January, \$1,500 Mex. was given by the Flood Relief Committee to open a refuge for some of the most needy of the women and children in our district. About 100 women and children are being cared for here,—a most forlorn and hopeless-looking lot of folks. Those who are not too old or too lame or blind or burdened with the care of tiny babies are spending part of the day in weaving simple rugs, or in spinning cotton thread, or in weaving coarse cotton cloth. The Bible women teach the women in this refuge part of each day. For practically all of them this has been their first opportunity to hear the Gospel message. Though most of these women are so woefully ignorant, we are hoping and praying that some of them may really understand and accept the gospel message. There are about twenty children among the people in this refuge who are old enough to study, and they have been organized into a delightful little day school. One of the girls who occasionally helps in teaching in the boarding school is teaching these children. We shall be sorry when the time comes that these bright little girls will have to return to their miserable homes.

About the first of March a place was opened near our compound where a meal of porridge is served each day to about 150 women and children who are begging on our streets. Most of these people are from villages where the floods have made many people destitute. There are many more who would like to come, but the funds provided for this purpose admit of feeding only this number if the place is to be kept open for three months, as we hope may be done. Here also the women hear the gospel message each day.

But most of the relief work done in our district is administered in various places in the country instead of here in Paotingfu. There are now thirty-nine places in the district forming our country field where temporary refuges have been opened. In most of these our chapels are being used for refuges, and about 1,500 people, mostly women and children, are being cared for in these places. These refuges are scattered over a large district, including ten different *hsien*, or counties. We are all so thankful that the generous contributions which have been made for relief work have made it possible to save the lives of hundreds of people; but nobody knows how many

people have starved to death in our district; and there are still a good many weeks before harvest time is due.

Children are still being sold in our district. A few days ago a woman was found who had sold her nine-year-old son for two *tou* of grain (about \$2 worth), and she was offering her thirteen-year-old daughter for sale for one *tiao* (48 coppers). The refuge in the place where this woman lived was already too full to receive her, but this woman and her daughter were given shelter in the doorway of the refuge, and so they were saved from separation.

The evangelistic results of the relief work have been most encouraging, and we are hoping that the work of this winter and spring will mean a permanent advance evangelistically throughout our field.

More than ever before, this past year has brought to us a growing realization of the way in which the work previously done sometimes is productive of more far-reaching results than were apparent at the time. We have seen instances of the gospel message having spread from one family to another, and from one village to another, and of how one department of the work sometimes opens the way for new efforts in other lines of work. Over and over again we have seen evidences that seed which seemed at the time to lie dormant has later sprouted and sprung up.



Lotus Gardens in Paotingfu

Board of the Pacific

President, MRS. E. A. EVANS

Editor, MRS. E. R. WAGNER

Headquarters, 417 Market Street, San Francisco

Dr. Tallmon-Sargent and her party expected to sail from Shanghai for the United States, May 25, arriving in San Francisco the first of July. Where is the one who will take her place in the splendid Lintsing field? For particulars, write to Miss Edith Parsons, 310 Lachman Building, 417 Market Street, San Francisco.

It has been a great pleasure and inspiration to us to have Dr. Patton and his "team" in the spring conferences and conventions of the Coast. He is much gratified by the interest he finds in mission study, and has met much success in his quest for candidates.

Many a notable achievement in world progress has had its beginning in the zeal of some good woman, and such is the story of organized woman's missionary work in Arizona. Two years ago Rev. Clifford Hand accepted a call to Tempe, Ariz., and Mrs. Hand, fresh from the inspiration of the Southern California Branch fellowship, immediately set to work stimulating missionary interest among the women of that church, and agitated the subject of a State organization at the next meeting of the State Conference. This leaven worked well and inquiries as to organization both of local missionary societies and of a State Branch began to come in to the Board at Boston and at San Francisco. Arizona being assigned to the W. B. M. P. as its territory, communication was at once established by the Board at San Francisco with the interested women at Tempe.

The directors of the Board about this time had voted to grant a three months' leave of absence to its office secretary, Miss Elizabeth S. Benton, enabling her to take a trip to Boston for the purpose of studying methods in the Woman's Board Rooms at 14 Beacon Street. It was therefore planned that she should stop off on her way East and visit the churches in Arizona. Following is a general survey of her tour by Miss Benton herself:—

The successful Annual Meeting of the Southern Branch held at San Bernardino, April 9 and 10, which Mrs. Evans, our President, and I attended was a wonderful spiritual preparation for the Arizona trip, as well as along practical lines, as it was possible to gather in conference, the president of the Board, presidents of the Southern California Branch and Home Missionary Union and Mrs. Hand herself, who is now in Southern California, to discuss the best form of organization to be suggested to the Arizona women. A combination of the Home and Foreign interests commended itself as practical considering the few churches involved.

Phoenix was my first stop. The church there is young but situated in a new and growing section of the city, and under the leadership of Rev. J. Spencer Voorhees and his charming wife is sure to have a large future. At Tempe I found Mrs. James L. Felton, president of the tentative organization projected at the State Conference, and together we planned out the best course to be followed in arousing missionary interest among the women of the churches, also acquainting them with the plans for a State organization, so that the next meeting of the State Conference should find the women intelligent on the subject, adequately represented and ready to perfect the organization.

Space will not permit me to speak in detail of each church as I should like to do. Only two outstations were left unvisited and those only by force of circumstances. Each pastor I met was heartily in accord with the plans and most interested in the suggestions which were made for mission study classes, young people's work, etc. Our Congregational churches are in close touch with the two educational institutions of the State at Tucson and Tempe, and this affords a fine field for Student Volunteer and other young people's work.

Arizona is a state with a future. The government reclamation work in the Roosevelt Dam has fulfilled Scripture, and the surrounding country is full of beauty of foliage and flowers.

While there are special problems confronting our pastors in their work usual to a district where mining interests have prevailed, plus climatic conditions which invite the invalid public, still there is a substratum of the same fine, generous-hearted people which are found all through the West. The women are taking up Red Cross work in

an energetic fashion and this bespeaks a capacity for service which augurs well for our work. An interested hearing was accorded me everywhere. It remains for us to keep them vitally in touch with our work and aware of this opportunity to share in the great work of world redemption.

A Glimpse Into an Aruppukottai Home

For reaching the Hindu girls and women in Aruppukottai, a town of over 25,000 inhabitants, there are two day schools for Hindu girls and the work of three Bible women.

Picture the Bible woman going out day after day into all the byways and lanes of the town. She tries to win the friendship of *all classes* of women that she may make known to them the way to life eternal. She succeeds in interesting some so much that they are willing to try to learn to read. While they are plodding through the



Listening to the Story

alphabet she is dropping precious seed in the Bible verses she teaches them to recite. The Bible stories that reveal to them the true God and true character, Jesus Christ and Salvation through Him, are not only listened to eagerly by them but they in turn are eager to tell them.

In the picture you see a trusted Bible woman and five of her pupils with the missionary who has come to see how well teacher and pupils are doing, and to inspire them to greater efforts. The missionary, by the way, usually closes an afternoon spent in the homes of pupils, feeling that she herself has received an inspiration. The persistent, patient efforts of the women to learn to read, their interest in the gospel message and the opportunity to give it, certainly inspire her to think the work is well worth while.

The Bible woman at the missionary's right quietly sits by while her pupils are being examined.

"How many lessons have you studied? Read this one," and eagerly each one shows what she can do, be it ever so little! A special selection of Bible verses published in booklet form has been used in this station for many years, and it is interesting to find how they are known by men, women and children everywhere. With what pride they recite the verses and explain the meaning also! Many women can recite the one hundred verses perfectly, and when along with that the meaning is understood, the thorough work of the teacher is manifested. Then come the Bible stories; those who know them well are eager to tell them, be questioned, and receive a new message.

The pupil on the missionary's left read so well she was given a New Testament, which she is now studying with the Bible woman.

The one seated in the middle, looking up into your face as you look at the photograph, is the mistress of that humble little mud-walled thatch-roofed home. She read from the first reader. Yes, she believed Jesus was a god; and to show how much she thought of him, she took the missionary into the other room of the little hut, and displayed with much pride the little shrine she had arranged for her deities. There *above all* hung a Sunday school picture-roll photograph of Christ!

The two women standing in the background are friends and neighbors; we are glad to have them stand quietly by and listen.

The missionary received a call from one of the Aruppukottai Christian women a few days ago. She began her study with the Bible woman when she was a young girl some twenty years ago. She and her family are now numbered in our Christian community. "What led you first to think about Christ?" she was asked.

She replied, "It was when studying the first verse in the verse-book, 'Christ Jesus came into the world to save sinners.'" It would be a long story in itself to tell how she has come step by step out into the light.

Many women, still Hindus in name, are living braver lives because of their touch with the great truths of the Bible, through the Bible women. Many are sincere believers, and would come out and confess Christ could they see their way. One hundred and thirty-three, some from lowly, some from more pretentious homes, here in Aruppukottai, are to-day studying regularly with the Bible women.

Seventeen other Bible women are teaching seven hundred women in twenty-six different villages throughout the station.

Well do they merit the name "Bible women," for the Bible is their chief text-book. Many are ably telling the "old, old story" in an attractive and winning way.

Surely the future looks black enough, yet it holds a hope, a single hope. One and one power only can arrest the descent and save us,—that is the Christian religion. Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ and Him crucified, the bedrock of civilization, the source and resource of all that is worth having in this world that is, and that gives promise in the world to come, not as an abstraction, not as a huddle of sects and factions, but as a mighty force and principle of being.

The Word of God delivered by the gentle Nazarene upon the hill-side of Judea, sanctified by the Cross of Calvary, has survived every assault.—*Colonel Watterson in Literary Digest.*

Field Correspondents

Miss Minnie Carter of Inanda Seminary writes:—

We are glad to hear enthusiastic reports of the Jubilee from many sources. It is good to have Miss Phelps here and Mr. and Mrs. Ransom. The latter are visiting us while waiting for destroyed bridges to be repaired that they may go to their station. We also enjoy having Mr. and Mrs. Phillips with baby John. They are taking a good start in Zulu, having my former teacher. She now knows how to attack her problem better and is full of enthusiasm, making me want to join the class. Mr. Phillips preached at the native church to-day, using a few Zulu phrases such as "Let us sing," and gave the benediction in Zulu, though he has scarcely been here a month.

My Zulu teacher, Violet Makanya, had asked me to visit her home during the Christmas vacation. She had asked two others but they had made other plans, so after mission meeting and Christmas day had passed I went to Adams, where Violet and her brother met me with the big wagon drawn by six donkeys and took me the ten or twelve miles up over the hills to her home. It was moonlight when we reached there. I was given a very hearty welcome by her parents and grandmother and sisters; the boys were more shy. I was given my food



Playing the Game

alone, as the family time of eating was very uncertain, breakfast from ten to twelve or even one, and supper at eight or nine or later, two meals; also I often had special dishes prepared by Violet, the remains of which were enjoyed by some members of the family but disdained by others, who preferred native food, amasi, samp, *et cetera*.

I had a very pleasant room, sides and ceiling of matched boards, floor of beaten clay but nearly covered with nice mats. Though the natives do not prize flowers until they learn it from white people, the little girls of their own initiative brought me flowers for my room.

I was four weeks with them and heard very little English while I was there. Many people came to the house to buy *mealies* (corn) from Violet's father, and others to use their mill for grinding or to sit in the kitchen about the fire in the middle of the floor and talk. Sometimes the room would be full of people sitting on the floor or low boxes. My visits to the kitchen were usually short, as the smoke soon drove me out. There were seen people in European and others in heathen dress and some stages between. Violet said, "You see we know how to use rags." She then told of one boy who wore a shirt until there was nothing left of it but the collar and the piece which was for buttons and buttonholes which hung together around his neck.



Greeting the Guest

I held a few services in the church and visited many homes, some Christian, some heathen. The people received me gladly, but it was the time when they were very busy in their gardens. I had some regular lessons in Zulu, did some back correspondence, and had a nice rest from my school work. Though I felt at the end I had not fully used my missionary opportunities, I think I have learned how to make better use of them in another visit. Many of the people there are asking me to come back in the winter (July) when they will not be so busy and when food will be plentiful. I do feel my use of Zulu has improved, though I still am too timid and have too little use of it here.

Miss Lucie Borel, a Swiss lady, who for many years has assisted our missionary teachers at Adana, while on enforced furlough in Switzerland is helping in the Y. M. C. A. work for British interned soldiers at Leysin. She writes of her busy days as follows:—

As for my job at the Y. M. C. A. I must say that it fills my days, my life, though I spend most of my time in the most prosaic way. I just laugh at myself spending hours making tea and selling it with cakes and cigarettes to the British soldiers, about 200 of them here. The Y. M. C. A. manager, Mr. Monson, wanted some one to help him run the work and create an atmosphere of friendliness. The orderlies help a good deal, and twelve English ladies come, two by two, afternoons and nights to help serve. Anyway, I never would have believed one mostly interested in books, study, teaching, could get absorbed for two hours and more at a time preparing tea! When the great rush is over, I enjoy playing the piano for them, or having a chat with one and another.

Poor fellows! They are lonesome, and quite enjoy having some one to tell their dreadful experiences in Germany to. Many prefer to forget it altogether, and it serves me well that I always enjoyed making men talk along the line that they care for. They are so nice, many of them brave, plucky fellows that volunteered from everywhere,—Canadians, Australians, New Zealanders, plenty of English, Irish and Scotch men. I dare say I stand a fair chance of studying the British character. After all they have passed through I am most anxious to contribute to their best welfare. There were meetings for them

before Easter, and a large number joined classes for the study of Christian character. The chaplain is a fine type of man,—knows just what to say and how to say it.

Mrs. L. C. Sewny writes from Jerusalem, April 20:—

I wrote you some time ago about my invitation to come to Jerusalem and take charge of a boys' orphanage here under the Syrian and Palestine Relief. I have been here just one week. I left Port Said the morning of the eleventh and reached here the next afternoon. I had for traveling companions the Bishop of Jerusalem (Church of England) and three British nurses, all of them missionaries before the war here in Palestine. We had a whole car to ourselves, special, for the Bishop. There was only one other car with officers, and the rest freight. It was such an interesting trip for me, seeing so many places that were familiar from our Bible study; and the Bishop, who is a delightful traveling companion, pointed out all the places of interest. It was difficult to realize that fierce battles had taken place near some of these towns only a few months ago. We saw Turkish trenches with the sandbags still there; and the orange groves and beautiful flowers were such a treat to me, for I had not seen anything like it for some time.

My orphanage is in the C. M. S. Girls' School building, right across the street from the Cathedral. I have eighty-four boys at present. We can take one hundred and five or six. There are fifty waiting, but our dormitory space is limited. The boys are from seven to fourteen, both Moslem and Christian, about half and half, I think, nice little fellows. Some of them look pretty thin and miserable and a good number have malaria, but they respond very quickly to treatment. I have a sick-room with six beds—only three boys in it at present. I have a clinic every morning and treat trachoma and scabies (we have a good deal of the latter disease) and sores of different kinds. We have a school in connection which is in charge of Mr. Reynolds, who was in the Camp School. He also has a big school at St. George's across the street.

I am also visiting nurse at the "Shelter" where all the new orphans are sent and kept several weeks to see if they have any contagious diseases. I spend two or three hours there each day. At present

there are one hundred and fifty, the majority miserable little creatures, and I have a good many disagreeable dressings to do, but I am so glad I can do this work and I am enjoying it very much and am so happy to be using my nurse's training. Most of the children in the "Shelter" are Moslems. A great many were found on the streets. You can't imagine how dreadful some of them look—just like little skeletons.

The boys in the Orphanage are Armenian, Syrian, Arab and Greek. They seem so happy, and are as noisy as the normal healthy boy is usually. They are getting acquainted with me and give me a friendly smile when I pass. I have a Jewish housekeeper who is a great help. She looks after the clothes and food. I don't see much of the other relief workers—every one is so busy. A few evenings ago, just about sunset, I went for a walk to the Garden of Gethsemane, and on our way we passed the "Green Hill" and St. Stephen's Gate. The Garden is set out in rather stiff flower beds. There are two very old olive trees; the young man with me said they were about a thousand years old, but of course they are not as old as that. The gardener, a Latin priest, gave me a bunch of flowers. I am pressing some of them. The Mount of Olives is right in front of our Orphanage. I have not climbed it yet. There is a great deal to see here, but there is at present so much to do that the sightseeing must be left until later.

Miss Jean Gordon writes from Wai:—

The Executive Engineer inspected the new station school building on the 5th of March and gave me a certificate to say it had been built according to approved plan and to his satisfaction. This I have forwarded to the Education Department and now hope to hear that I am to have a grant this year.

It is a beautiful, airy, attractive building. We were to have had a public opening and invited all the townspeople, but last week Mrs. Beals was taken suddenly very ill, and on Sunday evening she was at death's door. The fever left her on Monday and she is slowly coming back to health but is still very weak. Under the circumstances I felt we could not have a public affair, but on the 6th we had a quiet little affair for praise and thanksgiving and yesterday moved in. Mr. Bhalakar who opened the school thirty-two years ago gave

us the early history of the school. No one rejoiced more than he at the growth. After it was over he came to me and said, "Have you any plans as to how you will enlarge or add on to this building, for you will have to do it?" I laughed and said there was plenty of room when the time came. It has been a fine experience and I could do better if I had another building, but I have sometimes wondered just why God gave me this experience and what use I can make of it. This is the sixth building this term. The others were all small affairs.

The latest date for our sailing is April 4, though it may be pushed ahead again. Mrs. Lee is to come to take my place. Mrs. Sibley is very happy to have her. It is hard on Mrs. Sibley to have us all go at once. She seems very well. Miss Fowler and I are booked for the Shinyo Maru, due at San Francisco on May 23. (Miss Gordon and Miss Fowler probably arrived at Vancouver, June 12.—*The Editor*.)

It is hard to realize that I am leaving in another month, and you can fancy what mixed feelings I have at the thought. We have had plague in Wai and the villages again this winter and some of the schools have been closed, but I hope to see all going before I leave. The Mahar Wada school has been in its old camping ground under a tree since Christmas. Four of the five village schools have been closed since Christmas, and those in Wai have suffered though they have not been closed. I know you will rejoice with us in the completion of our beautiful new school, and I thank you all with all my heart for it.

Miss C. E. Quickenden writes from Aruppukottai:—

We see growth in many ways. Whereas we had 156 on the roll in 1916, we have 192 now, the increase being largely from the backward classes. Formerly in this school three fourths of the girls have come from the Nadar community, a middle-class people, keen for education, but this year two thirds of the girls are from so-called "higher" castes, although some of these castes are called by Government "backward classes" because they have so little education and seem to desire none. Our teachers have specially worked among these backward people this year with the above result.

Parents are beginning to recognize the good of education; they see the change it brings into the lives of their children and talk about it. Some say that their children do not lie and steal and use bad words as formerly. Others notice the desire of their girls to be neat and clean, and one mother said to us, "I want my girls to look like your young teachers." The influence of the children is telling in the homes—we hear conversations there about sin and salvation and other subjects never mentioned before. Some children refuse to worship idols or to eat food offered to idols, and sometimes they persuade their parents to come to our street-preaching. One father has openly said he wants to become a Christian. It is not unusual for them to send for us in time of sickness and trouble and ask for prayers.

We like to keep in touch with our old students. Many of these are married and in homes of their own, some far away, but these we can reach, sometimes through books. Here is an extract from one girl's letter to her friend here: "Don't ever forget Christ, and remember to pray daily. I value the *Pilgrim's Progress* you sent me, and enjoy it more and more. Please get me more good books. I thoughtlessly left your letter about, and my brother got and read it and made fun of me, saying, 'This is your day (Sunday); to-morrow we will drive Christ out and invite Siva to our home.'" She ended with a request for our prayers. Poor child! It is not easy to be true to Christ in a Hindu home!

One interesting feature of our Sunday school is the opening hymn, which is generally a new one learned during the week. One little girl in the Second Standard is fond of singing, and she sings her hymns at home, and when the people gather to listen she will tell them the meaning of the words. One other good result of education in this town is seen among the women. It was quite a common custom, especially among the Nadar caste, for a woman when angry to commit suicide by hanging, or more often by throwing herself into the well. It is getting more rare, and we have never heard of a case among those who have been taught in our school or by Bible women. They realize it is a sin, and, as one woman said when urged by her mother-in-law to drown herself, "I can't do that, for if I did I could not go to heaven." About three months ago on the way to a village I met a well-dressed woman on the road. Fortunately I had a servant with

me, for we saw that she was crying and looking longingly toward a well in the field near by. We knew she was thinking of throwing herself into it, so we talked to her and did not leave her till we found people who knew her and would take her home. We have heard since that she is all right now. She was uneducated but evidently well-to-do as she was loaded with jewels. It was just because of some little trouble at home.

Harvest Day at Canton Christian College

A visit from Dr. Sherwood Eddy always arouses great expectation in Canton. Past visits have borne much fruit. Knowing that Dr. Eddy was expected early this year the College did not plan a Harvest Meeting of its own but decided to participate in the "Eddy Meetings." For several months students and staff have been steadily engaged in personal work with a view to the meetings. No one felt more keenly than Dr. Eddy the value of this preparatory work. He described his feelings while with us in the following words: "I am just like a coolie walking along a road. I saw a field ripe for harvest; I went in and helped to reap." Some one was working for every non-Christian student in the College and for most of those in the Secondary School. For over a month a room in Swasey Hall had been set apart as a prayer room, and students could go there at any time for a quiet season of prayer. As the time of Dr. Eddy's visit approached a splendid spirit of expectancy and confidence was awakened amongst us and all felt that our labor would not be in vain. Although his time was very fully occupied, we were able, with difficulty, to secure him for the morning of Wednesday, February 27.

Dr. Eddy's address was a very powerful one. By means of charts he compared the China that is with the China that may be. Then with telling illustrations he revealed China's great need for men of upright character who would withstand temptation and work for their country's good. Going on to show how only Christ could produce such men, he finally brought the students face to face with the personal question, "What shall I do with Jesus?" and appealed for decision and discipleship. The audience was not composed entirely of students and teachers. Workmen and servants were

there also, and it was splendid to see how the address reached every class. In all parts of the hall people stood up—students (boys and girls), teachers, servants, workmen—some to signify their acceptance of Christ as Saviour, some as pledging themselves to more consecrated service. In all over 250 were on their feet when Dr. Eddy at last commended them all to God in prayer.

Then followed a brief after-meeting at which Dr. Eddy spoke to the men and boys and Mrs. Eddy to the women and girls. This in turn was followed by interviews in which not only Dr. Eddy and his party but members of the College staff took part. After a short interval at mid-day these interviews went on till 6 P.M. and by means of them more decisions were made. They revealed to us all how much the decision to be a Christian meant to many of the students. Not a few were threatened with disinheritance and other penalties, and at least one had already been beaten because he expressed his intention to become a Christian. In spite of opposition, however, 88 boy students, 5 girl students; a Chinese teacher, 12 workmen and servants, in all 106 persons, decided to become Christians, while over 150 Christians pledged themselves to more earnest service.—*Report of Canton College.*

Christ is either Lord of all, as has often been said, or not Lord at all. He wants us undivided; and we will be dealing with the fringes of this subject if we allow the question to linger in any mind that any mere gifts of time, money, influence, nervous energy, thoughts and will compass the subject. Christ wants the entire personality, in all its relationships, through all time. He wants us not only for all time but at all times. I like to think of consecration not so much as a great act at the beginning (it is that); but likewise a series of acts, a multiplying series of acts from year to year. Christ wants not only a surrendered will. He wants much more, a willing self-surrender—that is, a course of life. True consecration is thoroughgoing.

—John R. Mott.



AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

Let Promotion Have Her Perfect Work

There is a certain ideal for the work of Promotion in missions—a standard high indeed but attainable by the average worker. Where any section of our Board territory appears unproductive, the cause may probably be discovered in loose methods which prevailed years ago or may even now prevail.

There is a tradition that women are less efficient than men in the promotion of the world's business. This tradition will one day lie in the dust-heap with others. Even now the modern woman of affairs and the home maker as well, in her more retired realm, are discrediting the old belief. As to the conduct of church business—we are all, men and women, open to blame for divorcing the Lord's business from essential business principles. A locomotive and its train of coaches cannot run except rails be laid for them in firm, parallel lines upon a secure roadbed. Results, however much desired, are obtained only from certain definite causes.

To come at once to our own particular situation in the Woman's Board of Missions. On the one hand is a big budget of responsibilities undertaken in the spirit of service and faith. The budget grows. The cost of missions has increased along with other costs. Upon the faithful maintenance of the enterprises in our various mission fields depends in part the strength and purity of that glorious World-Democracy for which our hearts yearn. The missionary workers, each in his own detail, are on the spot where the need is greatest.

But, alas, we are too few! The reserves must be brought up to our relief.

Grant we have 50,000 members in our local societies. In the same churches there are 242,552 members on the church rolls. Many of these latter, not included in missionary membership, are in the prime of life, full of vigor, efficient, useful. A host of them are young and

eager for the path of adventure. We want them all, we need them every one. Frankly, too, we admit, we have designs upon them.

The Conquest Program is an effort conceived in longing to win this great unused increment. Our hopes of enlargement and increase depend much upon success just here.

I am sure we believe too that the spiritual enlargement of our local churches will also be accomplished when the entire woman membership is mobilized for missions.

Just here hinges this business of Promotion. Whether we get these women or fail to get them depends largely upon our skill in methods.

We ask leaders and all who read these pages this question:—

Between now and our annual meeting next November may we not summon our best business ideas, our most persuasive tact and our firmest determination to attack this problem of woman-winning? Shall we appoint a week—a day—for a Woman Drive?

When you read these words, summer days will be holding us in their restful arms, but again October will return and offer her problems of activity. We hope to be ready to help you all to meet October's demands along Promotion lines. Between now and then, please turn over in mind a few factors which belong to a fair, attainable standard of Promotion:—

Prayer paves the Promoter's path.

A loving spirit sweetens the spoken word.

If you would improve a situation, first sit down and study it carefully.

In the counsels of new volunteer Promoters wisdom is increased.

Small pieces of work—a possible new organization—a paralytic society—a cold atmosphere—are best handled by detailed units.

Every church contains mighty woman power and careful scrutiny may discover it.

Branches and districts will not bear their quota of fruit unless Branch and district officers lead off in efficient Promotion.

M. L. D.

The finest slogan is not "Doing One's Bit," but "Doing One's Best." The first is good, the second is better and best.—*Exchange*.

A Message for To-day

The opening paragraph in the report of the Corresponding Secretary of the Berkshire Branch, as read by her at the annual meeting of the Branch in Pittsfield, June 6, seems so weighty and so timely that it has been printed on a small card and may be obtained for free distribution. It reads as follows:—

One year ago we were facing a year of war. Now we look back upon it. What do we see? We see more clearly than we ever saw before that there are things in this world of incomparable worth, pearls of great price, for which men and women will to give all that they have and judge the price not too great. What are the things which stand out as of incomparable worth? Not money, for money was never of greater service nor less value. Who wants to keep it? Not children, for the world is giving its children gladly and sadly by the million, for something of greater worth than its children. Not life, for life, that apparently supreme possession, is lavishly poured out for something of greater worth than life itself. Christ said the thing of incomparable worth was the kingdom of heaven. He said that men and women would give for it all they possessed. He must have known, for far away in this twentieth century that is what men and women are doing, giving all that they have for the kingdom of heaven. Our missionary work is demanding our money, our children, our lives. Do we will to pay the price? Is the kingdom of heaven to you and to me the thing of incomparable worth? Is it worth all that we have?—*Caroline H. Adam.*

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes,
The kindly plan devised for others' good,
So seldom guessed, so little understood,
The quiet, steadfast love that strove to win
Some wanderer from the ways of sin,
These are not lost. Then—
'Lord, grant us eyes to see, and ears to hear,
And souls to love, and minds to understand.'

—*Record of Christian Work.*

Women Workers of the Orient

Helps Suggested for Program Makers

CHAPTER I. WORK WITHIN THE HOME

THE WOMAN OF MOSLEM COUNTRIES

Our Moslem Sisters: Chapters XII, XIII. Sommer and Zwemer.

Persian Life and Customs: Chapters XIV, XV. Wilson.

Home Life in Turkey: Chapters IV, XV. Garnett.

Childhood in the Moslem World: Chapters II, III. Zwemer.

THE WOMAN OF INDIA

Mosaics from India: Chapters VIII, X. Denning.

India, Its Life and Thought: Chapter IX. Jones.

India's Problems: Chapter V. Jones.

Our Sisters in India: Chapters I, IV. Storrow.

The Goal of India: Chapter IV. Holland.

THE WOMAN OF CHINA

The Chinese at Home: Chapters V, XXIII. Ball.

China, An Interpretation: Chapter V. Bashford.

Education of Women in China. Burton.

Beside the Bamboo: Chapters III, IV. Macgowan.

Women of the Middle Kingdom. McNabb.

The Changing Chinese: Chapter VIII. Ross.

Village Life in China: Chapter XXIII. Smith.

THE WOMAN OF JAPAN

Japanese Girls and Women: Chapters I, IV, IX, X. Bacon.

Things Japanese: Page 495, *seq.* Chamberlain.

Working Women of Japan: Chapter II. Gulick.

Japanese Life in Town and Country: Chapters XII, XIII. Knox.

Japan To-day: Chapter IV. Scherer.

THE WOMAN OF LEISURE

Home Life in Turkey: Chapter XI. Garnett.

Childhood in the Moslem World: Chapter VII. Zwemer.

Reproach of Islam: Chapter V. Gairdner.

Mosaics from India: Chapters VIII, IX. Denning.

India Awakening: Chapters VI, VIII. Eddy.

The Wrongs of Indian Womanhood: Chapters III, IV, V. Fuller.

India's Problems: Chapter VI. Jones.

Education of Women in China: Chapter X. Burton.

Education of Women in Japan: Chapter VII. Burton.

International Review of Missions: April, 1917. Medical Missions and the Purdah System.

NOTE. The list above was omitted from June LIFE AND LIGHT because of the exigencies of make-up. The helps on Chapters IV, V and VI will appear in September and October.—*The Editor.*

CHAPTER II. THE WAGE EARNERS

THE COOLIE WOMEN

The Chinese at Home: Chapter XV. Ball.

Village Life in China: Chapter XV. Smith.

THE NEW LIFE OF THE FACTORY

IN MOSLEM LANDS

Childhood in the Moslem World: Chapter III. Zwemer.

Daybreak in Turkey: Chapter XXII. Barton.

Missions and Social Progress: Page 182. Lindsay.

IN INDIA

India: Chapter X. Griffin.

India and Christian Opportunity: Page 87. Beach.

The Cross in the Land of the Trident: Chapter III. Beach.

Agricultural and Industrial Problems in India. (A. B. C. F. M. Library.) Chat-
terton.

A Vision of India. Low.

Woman in Missions: Page 25. Wherry.

Sociological Progress in Mission Lands: Page 186. Capen.

IN CHINA

Mission Problems and Mission Methods: Page 125. Gibson.

Women of the Middle Kingdom: Chapter III. McNabb.

Changing Chinese: Page 112. Ross.

Village Life in China: Chapter XXIII. Smith.

China Mission Year Book—1914: Pages 227, 475.

Chinese Characteristics: Chapter III. Smith.

Uplift of China: Page 18. Smith.

- Things Chinese*: Page 13. Ball.
The Middle Kingdom: Chapter XV. Williams.
China—An Interpretation: Chapter II. Bashford.

IN JAPAN

- Education of Women in Japan*: Chapter VII. Burton.
Working Women of Japan: Gulick.
Christian Movement in the Japanese Empire—1912: Pages 269, 279, 298.
Christian Movement in the Japanese Empire—1915: Page 313.
Christian Movement in the Japanese Empire—1917: Pages 269, 279, 293.
Japanese Girls and Women: Chapters IX, X, XI. Bacon.
World Outlook: September, 1917; May, 1918.
The New Era in Asia: Chapter II. Eddy.
Dux Christus: Page 228. Griffis.
Overtaking the Centuries: Women Wage Earners of the East: Page 54. Paddock.
The King's Highway: Page 244. Montgomery.

CHAPTER III. BROADENING HORIZONS

IN MOSLEM LANDS

- Constantinople and its Problems*: Chapters III, VI. Dwight.
Our Moslem Sisters: Chapters XV, XVI, XVII, XVIII. Sommer and Zwemer.
Daybreak in Turkey: Chapter XVII. Barton.
A Modern Crusade in the Turkish Empire. Fensham.
Leavening the Levant: Chapters X, XII. Greene.
Christian Missions and Social Progress: Volume II, Page 202. Dennis.
Missions in Eden: Chapters VII, X. Wheeler.
Students and the Present Missionary Crisis: Page 366. Rochester Convention.
What Next in Turkey: Page 154. Eddy.
Conference upon Missionary Work for Mohammedans: Page 44.
Christian Education: Pages 215, 228.
Life and Light: October, 1914.
Missionary Review of the World: May, August, October, 1917.
Moslem World: January, July, 1917; April, 1916; January, April, 1918.
Missions and Social Progress: Page 71. Lindsay.
Ecumenical Missionary Conference: Volume I, Page 454. (1900.)

IN INDIA

- India and Christian Opportunity*: Chapter VI. Beach.
The Kingdom in India: Chapters VIII, IX. Chamberlain.
Seventy-five Years in the Madura Mission: Pages 226, 311, 442. Chandler.
Education of Women of India. Cowan.
Toward the Sunrising: Chapter XVI. Denny.
A Century in India. Hazen.

- India's Problems*: Chapter X. Jones.
Our Sisters in India: Chapter XIII. Storrow.
India Awakening: Chapter VI. Eddy.
Christian Education: Pages 42, 58, 309.
New Era in Asia: Pages 22, 148. Eddy.
Christian Missions and Social Progress: Volume II, Page 177. Dennis.
Foreign Missions Conference, 1917: Page 125.
Missions and Social Progress: Pages 58, 125. Lindsay.
International Review of Missions: July, 1912; April, July, 1917; January, 1918.
Missionary Review of the World: September, 1917.
Moslem World: July, 1917.
World Outlook: August, 1917.
The King's Highway: Chapters II, III. Montgomery.
Ecumenical Missionary Conference: Volume II, Pages 135, 220.
New Acts of the Apostles: Page 260. Pierson.

IN CHINA

- China Mission Year Book—1917*: Pages 383, 422.
Education of Women in China. Burton.
China—An Interpretation: Chapters IV, V. Bashford.
China, and the Far East: Chapter XV. Blakeslee.
Chinese Revolution: Chapter IV. Brown.
The Changing Chinese: Chapters VII, X. Ross.
The Uplift of China: Chapter VIII. Smith.
China's New Day: Chapters I, II, III. Headland.
Students and the Present Missionary Crisis: Page 223. Rochester Convention.
China From Within: Chapter III. Scott.
The New Era in Asia: Page 14. Eddy.
The Middle Kingdom: Volume I, Page 573. Williams.
Christian Missions and Social Progress: Volume II, Page 188. Dennis.
Christian Education: Pages 96, 118, 304.
A Mission in China: Chapter IX. Soothill.
The China Mission Year Book: Page 228. (1910.)
Missions and Social Progress: Pages 78, 130. Lindsay.
Missionary Review of the World: August, 1917.
International Review of Missions: April, 1917; January, 1918.
The King's Highway: Chapter IV. Montgomery.
China and America To-day: Page 129. Smith.
Ecumenical Missionary Conference—1900: Volume II, Pages 28, 242.

IN JAPAN

- Education of Women in Japan*: Chapter VII. Burton.
Handbook of Modern Japan: Chapter XIII. Clement.
Christian Movement in the Japanese Empire: Page 265. (1917.)
Japan: Chapter V. Griffis.

- Students and the Present Missionary Crisis:* Page 289. Rochester Convention.
Educational Conquest of the Far East: Page 44. Lewis.
Christian Education: Pages 127, 153, 307.
Christian Missions and Social Progress: Volume III, Page 51. Dennis.
Christian Movement in the Japanese Empire—1912: Page 203.
Missions and Social Progress: Pages 92, 135, 226. Lindsay.
The King's Highway: Chapter VI. Montgomery.
Missionary Review of the World: June, September, 1907.
International Review of Missions: January, 1918.
Life and Light: June, 1912.

FOR ALL COUNTRIES

- Overtaking the Centuries:* Chapter I. Paddock.
Educational Missions. Barton.
Western Women in Eastern Lands: Chapter V. Montgomery.
The Students of Asia: Chapters I, II, III. Eddy.
The New Era in Asia. Eddy.
Sociological Progress in Mission Lands. Capen.
Christian Missions and Social Progress: Volume II, Page 177. Dennis.
Missions and Social Progress. Lindsay.
Child in the Midst. Larabee.
World Outlook: February, 1917.
International Review of Missions: January, 1912; January, 1918.
Ecumenical Missionary Conference—1900: Chapter II, Pages 266, 269.
Leaflets in Schools.

M. L. D.

NOTE. Miss Daniels, our librarian, has selected additional material from the files of LIFE AND LIGHT. These numbers may be consulted at the W. B. M. Library.

New Leaflets Ready in July

Four new leaflets concerning boarding schools supported by the Woman's Board will be ready in early July. Three of these are for free distribution: "A School Girl's Letters from Ponasang" by Irene Dornblaser, "Ahmednagar Girls at Work and at Play" by Adelaide Fairbank, and "The Gift of Light at Inanda." A beautifully illustrated leaflet "Plum Blossom School at Osaka, Japan," will be sold for five cents.

A pamphlet containing two sketches regarding the life of Mohammedan women, "The Mohammedan Woman in Turkey" by Isabel Trowbridge Merrill and "The Mohammedan Woman in India" by Mrs. J. P. Jones, will be found useful in connection with the textbook "Women Workers of the Orient." The price of this leaflet is also five cents.

Junior Department

ANTICIPATING NEXT YEAR'S WORK

FOR YOUNG WOMEN

It is no new thought to us that the world's workers bear an important part of the responsibility for the world's welfare. We are, however, coming to realize it anew in these war years. But, how many thoughts do we give to the women and little children of the Orient who also toil for our world? We young women of America may well look for a while at the girls of other lands who live and work under such unspeakable conditions. Is it news to you that in Japan alone 200,000 new girls enter the doors of factories each year, 13,000 of them to return before the year is out completely broken in health? You will find that the year's study book by Margaret Burton, *Women Workers of the Orient*, will offer you an interesting basis for understanding some of the problems of this great class of wage earners. (Price 35 cents paper, 50 cents cloth.) It fits into the general plan for the year, which is "Christianity and the World's Workers." The helps and additional material available for girls and young women will be outlined in the usual flier published by the Junior Department and ready after July 15. If you do not receive this, apply to your Branch Junior Secretary, or to the Woman's Board, Junior Department.

FOR THE MISSION BAND OR JUNIOR ENDEAVOR

This year we have an unusual wealth of material. The older Juniors and the younger Intermediates (ages eleven to fourteen perhaps) will enjoy *Stories of Brotherhood*, by Harold Hunting, which contains fifteen splendid stories of men and women who live or have lived to serve the world. It is well illustrated and there is, besides, a picture sheet for the society. There is a pamphlet of *Suggestions to Leaders* which will be found invaluable. The book is 30 cents paper, 50 cents cloth, the pamphlet 10 cents and the picture sheet "Work Around the World" 10 cents. *Jack and Janet in the Philippines*, by Norma Waterbury Thomas, is a sequel to *Around the World with Jack and Janet* and will find friends among those leaders who found the other a successful study book. The guide book for leaders is included under the same cover and the price is 55 cents cloth and 50 cents paper.

Boys and girls from about nine to eleven years of age will like *Friends of Ours*, by Elizabeth Colson. This contains stories of a few of those people, both at home and abroad, on whom we are dependent for luxuries and necessities of life. The supplementary picture sheets "How We Are Fed," "How We Are Clothed," "How We Are Sheltered" will be helpful here. They are published by the Missionary Education Movement but may be obtained at the Woman's Board at a cost of 10 cents per sheet. The book comes in cloth only—75 cents prepaid.

For all these study courses there will be supplementary helps available. These will be listed with various other suggestions for the Mission Band leader in the flier *What Shall We Study?* published by the Junior Department and ready July 15.

FOR THE O. J. S.

Plans for the fall are a bit uncertain inasmuch as there is no book prepared for this year to take the place of *The Moffats*. Something special is to be arranged however and will have to be announced in a later LIFE AND LIGHT. Be ready for it when it comes.

FOR THE SUNDAY SCHOOL

Missionary Superintendents and Committees will be interested in the announcement of material published jointly, as in the past two years, by the American Board and Woman's Boards. It follows the central theme for the year, Christianity and the World's Workers. In the Primary Department there will be a set of six picture stories, written by Ruby Viets, of friends to whom we owe thanks because they work for us. We can best indicate their type by giving two of the titles, "Ching-li, Who Grows our Rice," and "Taku and her Spring Babies" (the story of a silk grower of Japan). For the Junior Department there will be six stories of the little child workers of other lands, by Laura E. Shoemaker. To illustrate these, pictures will be included in the picture sheet (see below). For the Intermediate and Senior Departments a set of programs has been prepared, the second in the Congregational Pilgrims series. This year it covers the topic "Congregational Pilgrims as Workers for Righteousness." In the pamphlet of programs are included Bulletin Board and Poster

suggestions. In the complete set of material, besides the three department leaflets mentioned above are a picture sheet, a Christmas Concert Program on the theme "In the Service of the King," a circular describing the objects for which gifts are asked and outlining the plan of equal division which the Boards are urging this year. All this material will be ready July 15, at which time a complete circular giving descriptions and prices will be sent to each Superintendent. Tercentenary Chart schools will receive only the Senior program free, but will be given an opportunity to order the complete set if they wish. Has your church school considered adopting this definite plan of missionary education? If not, why not?

WHAT ONE JUBILEE JUNIOR BAND DID

Our band organized as a Jubilee Honor Society of the Woman's Board of Missions in 1916. This year we have held a Jubilee basket lunch with a program including the Jubilee Song and Cheer, charades, and anagrams on the letters W. B. M. ("Working Busily, Merrily"), etc.

We have also knitted over 100 squares for a Red Cross Service Blanket which we exhibited at a "Doll Festival" where dolls of different nations were represented as well as many varieties of United States dolls and Teddy bears. A patriotic program of recitations and music was carried out at this time.

For our foreign work we have *earned* \$10 for the regular pledged work at the Look-up-to-the-Mountain School, Tientsin, and for Gedik Pasha. Picture postcards pasted back to back have been sent to Matsuyama, Japan, to be distributed among 1,000 children in nine different schools by our Bible teacher, Mrs. Newell.

For the second half of the year our Band will become "Bearers of the Torch," for Home Missions.

FLORENCE P. MONTGOMERY.

This account is, we believe, typical of what some of our energetic bands and J. C. E. societies accomplish. It is a lesson in "doing as well as studying," and it is also a lesson in producing a good working combination of the patriotic motive with the missionary motive where the former does not "swamp" the latter. It may prove suggestive.

The Editor.

Woman's Board of Missions

Receipts May 1-31, 1918

MRS. FRANK GAYLORD COOK, Treasurer

Friend, 200; Friend, 20; Friend, 5;
Friends through Dr. Gurubai Kar-
markar, 156.63, 381 63

MAINE

Eastern Maine Branch.—Mrs. J. Ger-
trude Denio, Treas., 347 Hammond
St., Bangor. Bangor. All Souls
Ch., Jr. Aux., 25, W. M. Assoc.,
143.54, Hammond St. Ch., Women,
6.71, S. S., 4.84, Winona Camp
Fire Girls, 1; Bar Harbor, Chil-
dren's Mite Boxes, 20, Jr. Miss
Soc., 20; Belfast, Aux., Miss Fran-
ces J. Dyer, 5; Blue Hill, Ch., 4;
Brooks, Ch., 1; Bucksport, Ladies'
Benev. Soc., 5, Good Bird Club,
1.25; Burlington, Ch., 5; Carroll,
Aux., 2; Cherryfield, Ch., 2; Deer
Isle, First Ch., 1, Sunset Ch., 2;
Fort Fairfield, Ch., Women, 5;
Holden, Ch., Ladies, 5; Houlton,
Women's Union Miss. Soc., 25;
Island Falls, W. M. Union, 7;
Jackman, Ch., 2; Jonesport, Ch.,
5; Lincoln, Ch., 5; Machias,
Friends, 5, S. S., 15; Machiasport,
Ch., 1; Millbridge, Ch., 1; Mon-
son, Ch., 1; New Sweden, Ch., 1;
Patten, Ch., Women, 3; Robbins-
ton, Ch., 1; Rockland, W. M.
Assoc., 43; Sandy Point, Aux., 7;
Sherman Mills, Washburn Mem.
Ch., 3; Staceyville, Ch., 1; Ston-
ington, Ch., 1; Thomaston, Ch., 2;
Veazie, Ch., 3, 391 34

Western Maine Branch.—Miss Annie
F. Bailey, Treas., 132 Chadwick
St., Portland. Auburn, Sixth St.
Ch., Aux., 6; Bethel, Aux., 35.50;
Fryeburg, Aux., 10; Harpswell Cen-
tre, Jr. C. E. Soc., 1; Kennebunk-
port, Aux., 12; Litchfield Corners,
Aux., 12; New Sharon, C. E. Soc.,
5; Portland, High St. Ch., Aux.,
8.74, Williston Ch., Aux., 62.08,
Cov. Dau., 125, 277 32

Total, 668 66

NEW HAMPSHIRE

Meriden.—Friend, 35 00

New Hampshire Branch.—Mrs. Jennie
Stevens Locke, Treas., 21 South
Spring St., Concord, Int. Sarah
W. Kimball Fund, 50; Brookline,
Aux., 14; Dover, First Ch., W. F.
M. S., 7; Hampton, Aux., 50;
Hampton Falls and Seabrook, Ch.,
3.50; Jaffrey, East, Aux., 40;
Lancaster, Mrs. Annie F. Hastings,
5; Portsmouth, Rogers M. C., 40;
Tilton, Aux., 34; Wolfeboro, Fan-
nie M. Newell Miss. Soc., 5, 248 50

Total, 283 50

VERMONT

Vermont Branch.—Mrs. May E.
Manley, Treas., Pittsford. Brad-
ford, Miss Alice E. Bacon, 2;
Dorset, Mrs. Delia McWayne, 1;
Hardwick, East, Mrs. Martha A.
Haselton, 1; Jamaica, Aux., Mrs.
Lucy R. Kellogg, 2; Underhill,
Mrs. C. E. Ayer, 1, 7 00

MASSACHUSETTS

L, 50 00

Andover and Woburn Branch.—Mrs.
Henry A. Smith, Treas., 42 Man-
sur St., Lowell. Chelmsford, Aux.,
Mrs. Ellen C. Pratt, 10; Lowell,
Highland Ch., 15; Melrose, Miss
Ella F. Boynton, 3, 28 00

Barnstable Association.—Mrs. F. H.
Baker, Treas. Falmouth. Harwich
Port, Ch., 10; Sandwich, Ch.,
16.85; Yarmouth, Aux., 3, 29 85

Berkshire Branch.—Miss Mabel A.
Rice, Treas., 118 Bradford St.,
Pittsfield. Lanesboro, Ch., 2.25;
Pittsfield, French Evang'l Ch., 3, 5 25
Boston.—Mrs. Charles A. Proctor, 11 69

Cambridge.—Miss Elizabeth P. Doug-
lass, 100; Mrs. J. W. Platner, 50, 150 00

Essex North Branch.—Mrs. Leonard
H. Noyes, Treas., 15 Columbus
Ave., Haverhill. Amesbury, Main
St. Ch., Aux., 55; Georgetown,
Miss Mary C. Shute, 2; Merrimac,
First Ch., 8.45; Newbury, Byfield
Ch., Aux., 5.75, Jr. Miss. Band,
3, First Ch., 24, Jr. C. E. Soc., 5;
Newburyport, Belleville Ch., Caro-
line Fiske M. B., 14.40; West
Newbury, First Ch., Jr. C. E.
Soc., 1, 118 60

Essex South Branch.—Mrs. B. LeC.
Spurr, Treas., 72 Elm St., West
Lynn. Danvers, Maple St. Ch.,
Jr. S. S., 5; Gloucester, Trinity
Ch., Aux., 31, Sunbeam Cir., 10;
Lynn, First Ch., 30, Firelight Girls,
5, North Ch., Aux., 30; Salem,
Tabernacle Ch., 100, Pro Christo
Soc., 10; Swampscott, Aux., 22.50,
Inter. C. E. Soc., 7, 250 50

Franklin County Branch.—Miss J.
Kate Oakman, Treas., 473 Main
St., Greenfield. Buckland, Aux.,
33, Light Bearers, 1; Deerfield,
Aux., 19; Greenfield, Mrs. Walter
N. Snow, 10, Second Ch., C. E.
Soc., 10, S. S., 10; Montague,
Aux., 11; Northfield, Aux., 23.88;
Shelburne, Aux., 6; Shelburne
Falls, Aux., 67, Girls' Club, 5,
Prim. S. S., 5, 200 88

Hampshire County Branch.—Miss
Harriet J. Kneeland, Treas., 8 Para-
dise Road, Northampton. Amherst,

Mrs. A. L. Kimball, 1; South Hadley, Mrs. Nettie B. Fairbanks, 5. 6 00
Middlesex Branch.—Mrs. Frederick L. Claflin, Treas., 15 Park St., Marlboro. Framingham, Mrs. Cora M. Bemis, 2, Miss Louisa A. Eames, 50; Hudson, Mrs. S. Jennie Bailey, 1; Wellesley, Miss Sarah P. Eastman, 5, Woman's Union, 94.69; West Medway, Miss Abbie W. Kent, 5. 157 69
Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Cohasset, Second Ch., 4.48, F. M. S., 12; Milton, S. S., 5; Plymouth, Beginners and Prim. S. S., 12; Quincy, Bethany Ch., 26.77, Everyland M. B., 20, Jr. C. E. Soc., 20, Miss Study Cl., 30; Scotland, Sewing Cir., 1; Sharon, Aux., Len. Off., 53.86; Weymouth, North, S. S., 5. 190 11
North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Littleton, Aux., 14.50; Pepperell, Off. at Branch Meet., 13.19. 27 69
Old Colony Branch.—Mrs. Howard Lothrop, Treas., 3320 North Main St., Fall River. Attleboro Falls, Mrs. Kate A. Wilmarth, 10 00
Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Off. at Y. P. Rally, 16.09; Brimfield, Aux. (25 of wh. to const. L. M. Mrs. Edward B. Brown), 30; Holyoke, Mrs. John K. Judd, 10, Miss Janet L. Somers, 1, Mrs. Mary E. Thorpe, 5; Ludlow Center, Aux., 9.30; Springfield, Mrs. A. B. Case, 5, Mrs. E. F. Leonard, 2, Miss H. Florence Porter, 5, Mrs. E. W. Shattuck, 10, Miss Emma E. Shattuck, 2, First Ch., Miss Julia B. Dickinson, 5, Woman's Assoc., 225, Mrs. Daniel P. Cole, 15, Holly Cir., 4, Memorial Ch., Miss Nellie E. Campbell, 1, North Ch., Miss Lilla M. Harmon, 1, South Ch., Woman's Guild, 85.20; Westfield, Second Ch., Aux., 25; West Springfield, First Ch., Helping Hands M. C., 1; Wilbraham, United Ch., Aux., Miss Elizabeth P. Whiting, 5. 462 59
Suffolk Branch.—Miss Margaret D. Adams, Treas., 1908 Beacon St., Coolidge Corner Branch, Boston. Mrs. Benjamin A. Willmott, 5; Allston, Aux., 50; Auburndale, Mrs. Georgiana H. Cook, 20; Boston, Mrs. Henrietta L. Washburn, 20, Central Ch., Aux., 100, Dudley St. Baptist Ch., Alice May Lingham, 83 cts., Mt. Vernon Ch., Aux., 11.50, Guild, Friend, 25, Jr. Miss. Soc., 15, Old South Ch., Aux., 3, Union Ch., Aux., 60, S. S., Jr. Dept., 5, Prim. Dept., 4.60; Boston, South, Phillips Ch., Miss Abbie C. Nickerson, 50, Jr. C. E. Soc., 10, Phillips Chapel, Jr. C. E. Soc., 5; Brighton

Cheerful Workers, 15, Boys' Travel Club, 5; Brookline, Mrs. H. J. Keith, 10, Mrs. G. W. McHaffey, 5, Mrs. William R. McKey, 10, Leyden Ch., Mrs. George E. Adams, 5, Aux., 117.78; Cambridge, First Ch., Shepard Guild, 70, Margaret Shepard Soc., 5, Captains of Ten, 5, Pilgrim Ch., W. M. S., 50, Little Pilgrim M. C., 15, Prospect St. Ch., Woman's Guild, World Dept., 75, Miss Adeline A. Douglass, 50; Chelsea, Central Ch., Women Workers, For. Miss. Dept., 30, First Ch., Floral Cir., 15; Dedham, Aux., 72.15; Dorchester, Central Ch., Aux., Len. Off., 30, Friends, 50, S. S., Jr. Dept., 10, Harvard Ch., Harvard Helpers, 10, Second Ch., Jr. C. E. Soc., 5; Jamaica Plain, Boylston Ch., Jr. C. E. Soc., 2, Cozy Corner Club, 3, S. S., 5, W. F. M. S., 30, Y. W. C. Club, 60; Needham, Maina Sukha Dendo Kai, 10; Neponset, Trinity Ch., Stone Aux., Len. Off., 26.60, S. S., Jr. Dept., 8, Prim. and Kind., 4.50; Newton, Eliot Ch., C. R., 17.30; Newton Centre, First Ch., Women's Benev. and Ch. Aid Soc., 100; Newton, West, Second Ch., Red Bank Soc., 25; Roxbury, Mrs. W. P. Kittredge, 2, Eliot Ch., Jr. Bible School, 5, Highland Ch., Jr. C. E. Soc., 5; Roxbury, West, Mrs. N. G. Clark, 5, Woman's Union, 213.52, Sunshine Aux., 18, Jr. Anatolia Club, 7; Somerville, Broadway Ch., Aux., 50, Highland Ch., Mrs. Arthur Fletcher, 1, Women Workers, 10, Prospect Hill Ch., 15, Aloha M. B., 5; Walpole, Jr. C. E. Soc., 6.50; Watertown, Phillips Ch., Woman's Assoc., 165, Jr. C. E. Soc., 4.25; Wellesley Hills, Len. Off., 51. 1,899 53
Worcester County Branch.—Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Friend, 100; Friend, 10; Friends, 85.75; Auburn, Miss Addie M. Grosvenor, 1; Lancaster, Sunshine Club, 2; Northbridge, Rockdale Ch., Worth While Club, 5; Southbridge, Aux., 12; Upton, Mrs. Taylor C. Lyford, 1; Webster, Aux., 22; Westboro, Miss E. W. Newcomb, 1, Aux., 7; West Boylston, Ch., 10; West Brookfield, Ch., 5.89, Aux., 2.79; Whitinsville, Aux., Easter Off., 100.25; Winchendon, Mrs. George O. Tolman, 1, Miss Bertha Whitemore, 1; Worcester, Mrs. G. A. Bridges, 100, Mrs. J. E. Hicks, 2, Mrs. C. A. Trafford, 5, Central Ch., Woman's Assoc., 142.04, Hope Ch., Aux., 15, Lake View Ch., 3.80, Aux., 10, Jr. C. E. Soc., 6, Plymouth Ch., Woman's Assoc., 62.81, Little Light Bearers, 14.51, Union Ch., Woman's Assoc., 50, Woman's Bible Cl., 50. 828 84
Total, 4,427 22

RHODE ISLAND

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Pawtucket, Mrs. Lyman B. Goff, 25, Miss Martha I. Kent, 5; Providence, Mrs. John S. Paige, 5, John Smith, 29 cts.,

35 29

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Abington, Aux., 60.77; Bozrah, Aux., 12; Brooklyn, Aux., 23.50, Constant Workers M. C., 6; Chaplin, Aux. (25 of wh. to const. L. M. Miss Ida F. Nichols), 30; Colchester, Aux. (Easter Off., 9), 50, Boys' Mission Band, 5, C. R., 2, Jr. Wideawake M. C., 1, Sr. Wideawake M. C., 1.15; Franklin, C. E. Soc., 2; Greenville, Aux., 39.50; Griswold, Aux., 15.70; Groton, Aux., Easter Off., 28; Hanover, Aux., 105, C. E. Soc., 10, Jr. C. E. Soc., 17, Young Crusaders, Jr. Aux., 12, S. S., 5; Jewett City, Aux. (Easter Off., 4.35), 14.35, C. R., 2; Lebanon, Aux., 5, C. E. Soc., 5; Lisbon, Aux. (25 of wh. to const. L. M. Mrs. William Reynolds), 42; Mystic, Aux., 1; New London, First Ch., Aux., 15, Jr. C. E. Soc., 5, S. S., Prim. Cl., 6; Niantic, C. E. Soc., 1; North Stonington, Aux., 4; Norwich, Miss Alice Kennedy, 1, Mrs. J. H. Kennedy, 1, Broadway Ch., Aux., 1.00, First Ch., Jr. C. E. Soc., 6, Park Ch., Aux. (Easter Off. 2, Mrs. Osgood, 25), 207.76, C. R., 16.05, Second Ch., Aux., 14.95; Plainfield, Aux., 2; Pomfret, Searchlight Club, 6; Preston City Aux., 29; Scotland, Road Ch., C. E. Soc., 1.15; Stonington, Second Ch., Aux., 10.40, Dau. of Cov., 10, Story Hour Cir., 5; Waterford, Mrs. Fred W. Jacques, 20; Wauregan, Dau. of Cov., 30; Westminster, C. E. Soc., 3; Willimantic, Aux., 25; Windham, Mrs. Ida M. T. Pegrum, 5, Queens of Avilion, 1.25,

2,020 53

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford, Int. Clara E. Hillyer Fund, 247.50; Int. Julia W. Jewell Fund, 40; Friend, 250; Bloomfield, Pollyanna Club, 2; Bristol, Aux., Miss Mary J. Atwood, 100; Buckingham, Ch., 5; East Hartford, Mrs. P. M. Snyder, 10; East Windsor, Aux., 55; Enfield, First Ch., S. S., 10.05; Farmington, Aux., 113; Glastonbury, Aux., 57; Hartford, Mrs. Francis R. Cooley, 10, Mrs. Edward H. Knight, 2, Center Ch., Pollyanna M. C., 3, Fourth Ch., Dau. of Cov., 25, Immanuel Ch., Aux., 175, South Ch., M. B., 7; Manchester, Aux., 9; New Britain, South Ch., Aux., 64; Plainville,

Mrs. H. V. Harris, 5; Unionville, Whatsoever M. C., 7, 1,196 55
New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend (25 of wh. to const. L. M. Mrs. Annie Bushnell), 50; Friend (to const. L. M.'s Mrs. Stephen D. Russell, Mrs. A. H. Wentworth), 50; Mrs. T. T. Munger, 10; Ansonia, German Ch., Aux., 15; Barkhamsted, Aux., 14; Bethel, Aux., 37.75; Bethlehem, Aux., 10; Branford, Every Child, 5; Bridgeport, Miss Mary W. Hawley, 5, Mrs. A. Stadler, I. H. N., 5, Miss Anna M. Studley, 2, Mrs. L. T. Warner, 25, United Ch., Aux., 50, West End Ch., Aux. (25 of wh. to const. L. M. Mrs. A. B. Partrick), 60; Brookfield Center, Aux., 31.81; Canaan, C. E. Soc., 10; Cheshire, Aux., 25.55; Chester, Aux., 70.75, Lend-a-Hand M. C., 5; Clinton, Aux., 38; Cornwall, First Ch., Aux., 3; Deep River, Aux., 19.50; Derby, First Ch., Aux., 85, C. E. Soc., 33.85, Second Ch., Aux., 25; Durham, Mrs. Mattie G. Burr, 2; East Hampton, Aux., 10; East Haven, Aux., 104, C. R., 13; Easton, Aux., 8.50; East River, Miss Mary J. Bishop, 2; Ellsworth, Aux., 18.50; Essex, Aux. (25 of wh. to const. L. M. Mrs. Charles H. Peck), 56.46; Green, 67; Greenwich, Y. L. M. C., 15; Guilford, Third Ch., Aux., 14.20; Haddam, Aux., 30; Harwinton, Aux., 10; Higganum, Aux., 31.08; Ivoryton, Aux. (25 of wh. to const. L. M. Miss Laura R. Comstock), 80.50, Mission Helpers, 1.50, Ready Workers, 10, C. R., 5; Killingworth, Aux., 1; Litchfield, C. E. Soc., 4.05; Madison, Miss Helen S. Marsh, 1; Meriden, Mrs. H. B. Allen, 5, Mrs. Charles H. Buck, 1, Center Ch., Aux., 142, First Ch., Cheerful Givers, 25; Middlebury, Aux., 26.25; Middlefield, Aux., 10.62, C. E. Soc., 3.10; Middletown, Mrs. Richard Hubbard Bunce, 2, First Ch., Aux., 24.79; Milford, First Ch., Aux., 20; Mount Carmel, Aux., 55; Naugatuck, Aux., 15, Little Helpers, 5; New Canaan, Aux., 227.85; New Haven, Mrs. Ernest E. Ball, 19 cts., Mrs. John C. North, 2, Miss Mabel H. Whiteley, 10, Center Ch., Aux., 850.33, Y. L. M. C., 215, City Mission, Mothers' Aux., 30, Ch. of Redeemer, Aux., 1, Jr. Aux., 85, Dwight Place Ch., Y. W. Guild, 30, Grand Ave. Ch., Aux., 77, Evening Cir. Aux., 87, O. J. S. Girls' Federation, 5, Howard Ave. Ch., Aux., 20, Humphrey St. Ch., Aux. (25 of wh. to const. L. M. Mrs. Margaret Hanna), 107.80, Y. L. M. C., 52, Plymouth Ch., Mrs. Almira T. Smith, 5, Aux., 161, Schools, 50, United Ch., Aux.,

28, Welcome Hall, Lend-a-Hand Aux., 10, Girls' League, 5, Light Bearers, 10, Westville Ch., Aux. (prev. contri. const. L. M. Mrs. Oliver B. Cooper), Yale College Ch., Aux., 67; Norfolk, Jr. M. B., 19, Whatsoever Cir., 10; North Branford, Aux., 11; North Greenwich, Aux., 12.45; North Madison, Aux., 7.70; North Stamford, Aux., 10.50; North Woodbury, Aux., 13; Norwalk, Aux., 31.45; Oakville, Aux., 34; Orange, Aux., 50; Plymouth, Aux., 10; Portland, Aux., 36, C. R., 5; Redding, Aux. (25 of wh. to const. L. M. Mrs. Anna Remington), 40, Dau. of Cov., 10, C. R., 1.25; Saybrook, Aux., 22; Seymour, Aux., 10; Sharon, Aux., 50; Shelton, Aux., 20; Sound Beach, Aux., 10; Southport, Aux., 62.50, Jr. Helpers, 5; Stamford, Aux., 43; Stanwich, Aux., 10; Stony Creek, Aux., 15; Stratford, Aux., 43, S. S., 55; Wallingford, Aux., 50; Warren, C. E. Soc., 10; Washington, Aux., 57.75; Waterbury, Bunker Hill Ch., Aux., 20, First Ch., Aux., 4, Blue Birds, 5; Watertown, Aux., 124, Dau. of Cov., 20, Earnest Workers, 5; West Haven, Aux. (25 of wh. to const. L. M. Mrs. Henry F. Spencer), 87.05; Westport, Aux., 28.90; Wilton, Aux., 60; Winsted, Second Ch., Aux., 72; Woodbridge, Aux., 48; Woodbury, Aux., 20,

4,900 48

Total, 8,117 56

NEW YORK

New York State Branch.—Mrs. Charles E. Graff, Treas., 46 South Oxford St., Brooklyn. Brooklyn, Clinton Ave. Ch., Woman's League, 245.77, St. Mark's Ch., Ladies' Aid (to const. L. M. Mrs. C. W. Dane), 25, St. Paul's Ch., Mrs. F. M. Gilbert, 20, Ladies' Benev. Soc., 65, Tompkins Ave. Ch., Woman's Union, 50; Buffalo, Fitch Mem. Ch., C. E. Soc., 15; Camden, C. E. Soc., 5; Cincinnati, W. M. S., 10.26, C. R., 1; Cortland, First Ch., M. B., 2.50, Jr. M. B., 2.50; De Ruyter, W. M. S., 5.37; Elbridge, M. C., 21; Flushing, First Ch., 50; Fulton, W. M. S., 3.05; Gloversville, First Ch., W. B. and Miss. Soc., 25; Groton, W. M. S., 20; Homer, W. M. S., 175, Dau. of Cov., 25, Jr. M. B., 5.50, C. R., 8.25, Prim. Dept., 8; Ithaca, W. M. S., 5; Middletown, North St. Ch., Inter. C. E. Soc., 3; Millville, Aux., 5; Moravia, Y. L. M. S., 5, Jr. M. B., 2; Morrisville, 18; New York, Broadway Tabernacle, Chinese S. S., 5; Northfield, Aux., 21; Orwell, W. M. S., 5; Osceola, W. M. S., 5; Phoenix, W. M. S.,

10; Richmond Hill, Miss Jennie E. Chapin, 3; Sandy Creek, W. M. S., 15; Seneca Falls, W. M. S., 10; Syracuse, Danforth Ch., Ladies' Union, 34.83, Prim. Dept., 15, Good Will Ch., Woman's Guild, 54, C. R., 3, Pilgrim Ch., Ladies' Aid, 5, C. R., 3, Plymouth Ch. Woman's Guild, 105.30, Philathea Cl., 10, South Ave. Ch., W. M. S., 5, Pilgrim Sisters, 5; West Groton, W. M. S., 20, C. E. Soc., 2.65; West Winfield, C. E. Soc., 15.50, S. S., 4.50; White Plains, M. B., 15,

1,197 98

PHILADELPHIA BRANCH

Philadelphia Branch.—Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D. C. D. C., Washington, Mrs. M. E. Catlin, 5, First Ch., Aux., 243.38, N. J., Chatham, Aux., 25.65, M. B., 19.41; East Orange, First Ch., Aux., 100; Glen Ridge, Aux., 75; Montclair, Watchung Ave., Ch., Aux., 50; Newark, First Ch., Aux., 30; Plainfield, Aux., 38, C. R. and Prim. Dept., 8; Unionville, 2; Westfield, Aux., 125; Pa., Germantown, Mrs. C. F. Macphie, 1,

722 44

SOUTHEAST BRANCH

Southeast Branch.—Mrs. C. E. Enlow, Treas., Arch Creek, Fla. Fla., Avon Park, Miss. Soc., 15; Interlachen, Miss. Soc., 4.23; Jacksonville, Aux., 15; Melbourne, Hopkins Union Ch., 5.85; St. Petersburg, Ch., Mrs. Mary A. Bell, 5; Ga., Atlanta, Ladies' Union, 12.50; Columbus, Ch., 3.65; Thomaston, Bethany Ch., Mrs. A. F. McDaniels, 2.50; N. C., Asheville, Ladies' Aid, 1; Salisbury, Ch., 2.68; Tryon, Ladies' Aid, 13,

80 41

VIRGINIA

Hampton.—Hampton Institute, Y. W. C. A.,

15 00

ALABAMA

Talladega.—Talladega College, Y. W. C. A.,

15 00

KANSAS

Lawrence.—Christian Ch., Aux.,

10 00

CANADA

Canada.—Congregational W. B. M., Miss Emily Thompson, Treas., Toronto,

2,540 05

Donations,

17,935 65

Buildings,

280 34

Specials,

285 75

Total, 18,501 74

TOTAL FROM OCT. 18, 1917, TO MAY 31, 1918

Donations,

89,873 43

Buildings,

19,878 17

Extra Gifts for 1918,

16,509 38

Specials,

1,764 30

Legacies,

12,026 05

Total, 140,051 33

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